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VOLUME 25 No. 3 MARCH, 1919

THE Bible Champion

Established in 1889

Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator.

"THE ETERNAL LIGHT"

BY JOHN G. WHITTIER.

"Oh, sometimes gleams upon our sight,
Through present wrong the eternal right,
And step by step since time began
We see the steady gain of man.
"That all of good the past has had,
Remains to make our own time glad—
Our common daily life divine,
And every land a Palestine.
"For still the new transcends the old
In signs and token manifold;
Slaves rise up men; the olive waves
With roots set deep in battle graves.
"Through the harsh voices of our day
A low sweet prelude finds its way;
Through clouds of doubt and creeds of fear
A light is breaking calm and clear.
"Henceforth my heart shall sigh no more
For olden time and holier shore;
God's love and blessing then and there
Are now and here and everywhere."

FRANK J. BOYER, PUBLISHER, READING, PA.

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Formerly the American Bible League

An Organization formed to promote a true knowledge of the Bible and consequent faith in its Divine Authority.

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The Bible Champion—March, 1919

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The Bible League of North America

An Organization Formed to Promote a True Knowledge of the Bible and Consequent Faith in Its Divine Authority.

ITS OBJECT AND PURPOSES

THE Bible League of North America has for its object the inauguration of methods to counteract the destructive tendencies of Biblical Higher Criticism and to set in clear light the arguments, both old and new, which establish the claims of the Bible as the Inspired Word of God, and the Perfect Rule of Religious Faith and Practice.

One of the most effective means to this end is the holding of Bible Conferences, where opportunity presents—anywhere, from coast to coast—to arouse interest in this great work. These Conferences are in charge of the General Secretary of the Bible League, the Rev. Jay Benson Hamilton, D.D., 191 South 2 Street, Brooklyn, N. Y., who is also Editor of THE BIBLE CHAMPION, and who devotes his entire time to this work. Explanation of plan of conferences and securing dates may be had for the asking.

The Bible League of North America has a message for America. Dr. Hamilton is commissioned to deliver this message. His experiences proves him especially adapted to win success in work of this kind. At these Bible Conferences Dr. Hamilton delivers a series of addresses in two parts:

Part 1—The Old Book—Maintaining the integrity and authority of the Bible as the Inspired, Infallible Word of God, as outlined below. The addresses of

Part 2 declare the Duty of the Church to maintain in comfort the Ministers of God; especially those who have given their lives to the service of God, and remain in weakness and old age. As all denominations are seeking ways and means to pay this debt of love, the addresses of Part 2 may make part of the program as local needs and conditions may suggest.

PART 1.—THE OLD BOOK

1. **"The Miracle Man,"** Who knew Everything and could do Anything. Born of a Virgin, 2,000 years ago; "was dead; He liveth and is alive for evermore." (Rev. 1:18.)

2. **"The Miracle Workers of Today."** They daily see the fulfillment of the Prophecy of *The Miracle Man,* "The works that I do, shall ye do, and greater works shall ye do." (John 14:12.)

3. **"The Celestial Wireless."** The Miracle Workers' Secret and Medium of Power. "Before they call, I will answer; and while they are yet speaking, I will hear." (Isaiah 65:24.)

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5. **"When the Bible Was Blotted Out."** A Parable relating what happened when God took from the World forever, His Word, and all that It had revealed. (Amos 8:11, 12.)

"When the Bible Was Blotted Out"

Can you imagine the result if God were to take out of the World Forever, His Revealed Word? The Law of God, The Truth of God, The Love of God, never to be seen again in word, sign or symbol! The Life of Jesus, His Marvelous Acts, His Wonderful Words Gone Forever! Dr. Hamilton Pictures the effect upon The Church, The Home, The Courts, The Theater, Business Literature, Music, Art, Politics, Journalism, Masonry and all Fraternities. The greatest Tragedy of all was the World War without a Bible; the effect in Camp, Trench, Field, Hospital, Death in Sea and Sky and Land, can only be hinted at. The terror and despair are beyond words.

New York City

When the Parable was read before the Presbyterian Ministers' Meeting, New York City, the President, Rev. Daniel Hoffman Martin, D.D., called upon a number of the eminent and

distinguished Ministers to give their impression of the Parable. Rev. S. B. Dunn, D.D., was the first who spoke. In connection with a very beautiful, fraternal greeting, he characterized the Parable as "a marvelous production of imaginative genius—a new dialectic in Bible defense. Were I a Methodist Bishop, I would pull the speaker out of a local pulpit and send him out over the land to read this Parable in a Parish Nation-wide."

Washington, D. C.

"Your Parable, 'When the Bible Was Blotted Out,' read before the Pastors' Federation, took the brethren by storm, as you must have seen by the tempest of applause that followed. The many expressions of desire for its publication, very plainly evidence that it should be brought before the general public—so confirming of faith would it be, so informing, inspiring, yes, *enthusing*. The printed page would be good—excellent; but your voice would be better. Can you not take the field and put your personality into the Parable, and so give your splendid presentation double force for good?"

Philadelphia

The startling paper, "When the Bible Was Blotted Out," was presented by Rev. Jay Benson Hamilton, D.D., at the meeting of the Presbyterian Ministerial Association of Philadelphia and Vicinity on Monday, June 11. The closest attention was given as the awful premise was stated, and the after-effects were depicted. The great comfort was constantly in mind as Dr. Hamilton unfolded his plot that the premise could not be true. Probably the great place of "the Book" in world life was never more vividly realized.

PART 2.—THE OLD MINISTER

1. **"From the Pulpit to the Poor-House."** A Crusader who was in the enjoyment of the pleasures, privileges and perquisites of one of the greatest churches of his denomination turned aside to tramp the continent. He became almost a stranger to his family for many years. He made more journeys and longer ones than the average commercial traveller; he delivered more addresses than the average pastor; he filled more newspaper columns with original matter than the average editor; he conducted a correspondence more voluminous than that of many great business houses; he received a bare subsistence for himself and family. All his friends declared him madder than the maddest March hare. He believed God had called him to arouse his Church to a knowledge and consciousness of the sin and shame of her neglect of worn-out Ministers and the widows and orphans of deceased Ministers.

"From the Pulpit to the Poor-House" was the instrument which under God inspired the whole movement. Written without a purpose other than to secure from a single congregation a generous sum for old ministers, it was developed into a general address and then issued in book form. This book was sent to editors to review, which will explain why so many made the book their text while discussing the general question. Others accepted contributed articles and upon them based their editorials. Others took occasion to refer to addresses delivered at conferences or conventions by the Crusader. No attempt has been made to harmonize or even arrange the clippings. They covered the whole land and could be multiplied a thousand times, so general and widespread was the hearing the cause obtained.

The Great Denomination is now piloting the way for all Churches to do their whole duty to those Heroes and Heroines, who yet remain, of whom the World is not worthy. The day-dawn which the Crusader saw at midnight is at hand, full of comfort and blessing for the Veteran Minister.

2. **"When the Ministers Struck."** A Parable relating what happened when every Church was closed, and the mouth of all Ministers was sealed. (Ezekiel 3:26.)

A Christian lady who attended Dr. Hamilton's Bible Conferences in St. Louis, Mo., and heard the Parables, said to a friend: "I thought the stories were quite fanciful and far-fetched, until our Churches were closed; then I realized how quickly a condition might overtake us which would make the Parables anything but unreasonable.

3. **"The World's Greatest Money-Makers."** "They approve themselves as Ministers of God, in much patience, in distresses, in long suffering; *as poor, yet making many rich.*" (2 Corinthians 6:4-10.)

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 25 MARCH, 1919 No 3

The Arena

Cretans and other Prehistoric Peoples: Their Bearing on the Theory of Evolution

BY PROF. L. T. TOWNSEND, D.D., S.T.D.

The study of what recently has been unearthed by explorers in countries outside those already mentioned is so fascinating as to tempt one to linger here and there longer than is really necessary to establish the point that is making. But the delay we are sure will not be altogether devoid of interest.

THE Cretes. One island in the Pacific Ocean, in the Society group, was selected as representative of island prehistor civilization. For the same reason we now select another, the island of Crete that lies southwest of Asia Minor. At first thought one might have a feeling of surprise that Australia, "the island continent" is not selected rather than Crete. The reason for the selection will be obvious when a few facts are mentioned. That is, the discoveries made by geologists and anthropologists up to the present time have nothing to report as to Australia that would be of special interest to the prehistoric antiquarian. In the caves of Australia there is to be sure quite a display of what is termed aboriginal pictorial art but it is all comparatively recent. Nor are there any human remains either of bones or implements found beneath the geological surface drift, which is evidence that Australia was not peopled until recent times, most likely by immigrants who came from India and New Guinea. The native Australians, when the island was discovered, were found to be degenerates, destitute of all the characteristics of modern civilization. Judging from changes in their language and from their art degeneracy they have been on the descending scale from the time they settled in Australia. This has been the case with nearly all islanders except where outside influences, especially those of the Christian religion, have helpfully interposed.

While Australia is without much interest to the prehistoric antiquarian the case is entirely different with the island of Crete. And this also is to be said that the discoveries made by the Cretan explorer, Dr. A. J. Evans, have quite upset nearly all former notions as to the early history of this remarkable island. The fossils of the prehistoric Cretans lately discovered are a great disappointment to evolutionists. The skull bones show a brain capacity corresponding with their advanced civilization. A student of anatomy who examined some statuettes recently discovered in Crete, employs these words: "I spent a long time studying the muscles and veins of the Cretan forearm of four thousand years ago, as shown in some of Dr. Evans' wonderful photographs. Their arrangement is identical to the smallest detail with that of the surface veins and muscles in the arm that writes these words. These statuettes constitute, in my opinion, the oldest exact anatomical records in the world, and my study of them leads to the conclusion that in four thousand years there has been no change in even the minutest details of the forearm of man."

No one will question the statement that had there been any change or evolution in the anatomy of man during all those centuries it would have appeared in the forearm in no less marked degree than in any other part of the body.

The beginnings of Cretan civilization are lost in antiquity. It is known, however, that the Cretans were a great sea power a thousand years before the voyages

of the Phoenicians were undertaken. This also is known that four thousand years before the Christian era there were royal palaces in Crete having sanitary provisions superior to those of any city in America until within the past few years. Their sanitation is described as being "staggeringly modern."

Speaking of the great flight of steps of the royal palace, forty feet in width, Masso says, that "no architect ever has made such a flight of steps outside of Crete."

The Cretans had many kinds of wood and metal working tools closely resembling those of modern times. Among the artistic treasures discovered are curiously carved cameos, equal to the work done a thousand years or more later; there are also delicately chased jars and statuettes of running boys and flying birds. The cup bearer, an exhumed painting, shows colors almost as brilliant as when first laid on many centuries ago, and the features and limbs are as perfect as those in any Grecian statuary. Pictures have been uncovered showing that prehistoric Cretan women wore large hats, high heels, low necked dresses, tight laced corsets and hobble skirts. There also appears to have been nothing lacking in the essentials of a comfortable domestic life. The women had their kitchens well supplied with culinary articles. The table service of the kings was of gold and bronze.

It is also known that the Cretans were in possession of written linear characters, with the regular divisions between the words, long before the Phoenicians, who have been wrongly accredited with the invention of letters, had reduced their language to writing, and the probabilities are that the Phoenicians, quite contrary to the generally received opinion, borrowed the art of writing from the Cretans, and it is perfectly safe to say that the Cretan clay tablets are "the lineal ancestors of all the written literature of Europe."

Prehistoric Cretan civilization appears to have been at one time as perfect as that of Greece in her palmiest days, though antedating it at least two thousand years.

With what may be called artistic elegance and literary achivement there was among the Cretans a mixture of barbaric baseness and cruelty. The bull-fight was one of their popular recreations.

This marvelous civilization beginning no one knows when, nor whence it came, though presumably from Central Asia, seems to have been suddenly terminated nearly 1400 B. C., most likely by military conquest, though the natural tendency of nations to degenerate may have contributed to its downfall.

Prehistoric Peoples of Palestine. In the further enumeration of prehistoric people, we may greatly abbreviate in what is said, because what already has been shown is quite sufficient to establish our contention against the claims of evolutionists as to the origin and condition of the progenitors of the human race.

Palestine always has been a country of inspiring interest and never perhaps more so than at the present time. The twelve buried prehistoric cities excavated between the years 1890-1912 confirm in every instance the Bible records. Who the people were that occupied Palestine before it was settled by the Canaanites is as yet a matter of uncertainty. Dr. Donald MacKenzie is of the opinion that many of the great stone monuments east of the Jordan belong as far back as the antediluvian period. That the earliest peoples of Palestine were not only civilized but were homogenous over a large extent of territory, making use of the same kind of written materials and having command of a well formed language, are facts fully established. Those who wish to learn more of the archeological excavations and discoveries in Palestine would do well to consult the reports of the work done by Professor Petrie (1890), by the Austrians (1902), later, 1907-1912, by the German Palestine Society, by Dr. Emert Sellin, by Dr. Macalister, by Professor Reisner of Harvard University, and by Dr. Donald MacKenzie.

Arabian Peninsula. There were in Arabia at least two civilized kingdoms, Minæan and Sabæan, as early as 1500 B. C. There is no longer any doubt that a large part of the Arabian Peninsula was inhabited by a highly civilized people long

before the migration of Abraham into Palestine. It is now well known that Arabia at the time of the exodus of Israel, was a cultured and prosperous realm, "the mart and center of the spice merchants of the East, whose kings founded settlements on the frontiers of Edom and whose people followed the art of alphabetic writing."

Professor Fritz Hommel gives expression to similar views, adding a thought of value to the friends of the Bible: "It is my conviction that Arabia itself will furnish the direct proofs that much of the destructive criticism of the Pentateuch is absolutely erroneous."

Turkestan. This Asiatic country of rather indefinite boundaries in former times has prehistoric mounds that have yielded the remains of man, which, Professor Raphael Pumpelly estimates, belong to a period 8250 B. C. (See Pumpelly's report to the Carnegie Institution, Washington 1906.)

This very likely is an over-estimate, but, if not, then those mounds are antediluvian and the interesting fact is that those people were civilized and were thus early in making use of domesticated animals. Further discoveries in that country are promised and looked for by the antiquarian with increasing interest.

From what has been supposed to be the center from which the human family originated we have followed prehistoric peoples south, north and west. There remain countries east and northeast of which a brief statement only need be made.

China and Siberia. Starting from the southern shore of the Caspian Sea over nearly a continuous grass land or steppe, there was a comparatively easy passage east and northeast to China and Siberia. Those countries together with Korea and Japan could have been, and probably were, colonized in prehistoric times. There has been nothing discovered showing that any of the countries from the Caspian Sea going east and northeast were inhabited by anything resembling ape-men. From the outstart those countries, so far as explored, show prehistoric civilization.

Confining attention to China it is found that Mongols, Manchus, Tartus and some others, were comparatively late comers and were far from being the earliest inhabitants. The fabulous early history of the Chinese, extending through many thousand years is of no account. It is claimed, however, that 3000 B. C. the Chinese had discovered and were working copper. It would be difficult to disprove the further statement, that the antediluvians, perhaps not in large numbers, found their way into China and were the descendants of Cain. The reading in Genesis is that Cain traveled East from Eden and dwelt in the land of Nod, or "the unknown land." (Gen. IV:16.) This unidentified land may have been China or more likely some place on the way to China where Cain's descendants settled. There are evidences that the later people of China were borrowers from Babylonian civilization. A forceful remark by Ignatius Donnelly in his book entitled *Atlantis* seems to be in point: "Beyond Egypt and Greece, beyond Chaldea and China, there existed a mighty civilization of which these and other countries were but the broken fragments."

It will be remembered that in this series of articles we have searched as diligently as possible to discover the origin of the first man. If any stone has been left unturned it has been accidental not intentional. The sciences of chemistry, embryology, biology, anatomy, geology, fossilogy, paleontology, anthropology, archæology, philology, prehistorics and tradition, in Europe, in North, Central and South America, in Africa, throughout Asia, and in the islands of the sea, have been in turn, and sometimes more than once, called upon to contribute their quotas of information. The result of these investigations in every case has pointed in one and the same direction; namely, to an original home, a first man and woman, un-evolved from any lower order of life but appearing outright and upright when first discovered. Those two persons from the more naturalistic point of view, leaving out entirely the ape-man theory, were the ancestors of the entire human race. If we adopt the measurably conservative theory of Elisee Reclus as stated in his *Ocean Atmosphere and Life,* the earliest of the human race

were "primitive in their Asiatic environment and in their intelligence. They were not able to perceive any specific distinction between plants, animals or man. They were in a state of barbarism and ignorance exceeding that of the most savage tribes of modern times, living the life of wild beasts in forests and caves."

But of all this, though generally supported by evolutionists, there is no evidence worth considering.

On the other hand a view of conditions no less rational and more in harmony with Bible revelation and with modern discoveries is this, that those two human beings and their immediate descendants, at the outset were perfect in their physical make-up as much so as any who have since lived. They were it is true unclad, unhoused, uncultivated as we are accustomed to speak of civilization; they had no books, no cloth, cotton, linen or woolen, and no weaving looms; they had neither table nor chair nor bank nor store account; they may not have known that anything existed beyond what they could see; they did not know their own origin unless supernatural revelations had been made to them. But what they did have were endowments and capabilities far higher than naturalism would allow and made garments out of leaves when their nakedness was self-discovered; they no sooner saw a corpse than they recognized the difference between life and death; they knew right from wrong and knew enough to select fruit and could distinguish between a field of weeds and one of corn or wheat and could dress and otherwise care for a garden.

Incidentally the remark may be made that there is ample evidence that the cereal plants, such as wheat, rice, barley, corn and the like which are invaluable to man did not appear in any of the early geological periods but fortunately did appear at the beginning of the first human period as if providentially introduced for the benefit of mankind.

And, too, there is scientific evidence that domestic animals, such as goats, cattle, pigs and sheep were not evolved from lower forms of life but by some agency unknown to science came into being during that same first human period. And the mental endowments of the ancestors of all prehistoric people were such that without laborious intellectual effort they easily could comprehend new truths when presented. And in harmony with this intuitive insight is the Bible statement that Adam was wise enough to give appropriate names "to the cattle and the fowl of the air and to every beast of the field." (Gen. 11:19.)

As to the number of descendants of the first father and mother of the race before the deluge and of the descendants of Noah and his family after the deluge, down through prehistoric times there are differences of opinion. Conjecture, inference and Bible revelations are largely our guides. But even the Bible records, though the most reliable source of information, do not give definite numbers. In its chronology there are reported the names of the oldest sons, the others as a rule are passed in silence as are also the names of the daughters. The impression, however, is that there were large populations both before and after the deluge. Mathematics, however, are of service in settling that question. That is, assuming that populations under favorable conditions double every thirty-three and a half years, a conservative estimate, there would be on earth in thirteen hundred years, 49,265,441,674 grown men and women. Making allowances for loss of life by war, pestilence and other forms of accidental death there would still remain large populations both before the Deluge and before modern history began its records. (See T. R. Maltus' *Principles of Population.*)

Incidentally the remark may also be made that some people have had quite a measure of solicitude as to where and how Cain could have obtained for himself a wife. But among the thousands of women scattered here and there over Central and Eastern Asia, Cain very easily could have found a woman so far outside of his immediate kinfolk, that he could have safely taken her for a companion and mother of his children.

As the writings of the Old Testament afford the fullest and most reliable historical information on these subjects and as there is nothing in those records that any branch of science has been able to disprove, we now make the claim or

adopt it as a working hypothesis, that Adam, who throughout the Bible is spoken of as an authentic person, was the first man; that he had a perfect body and a sane and sound intellect; that he was able to give appropriate names to the animals that were brought before him; that the first woman who stepped her foot upon the earth bore the name of Eve; that her advent was supernormal; that she was at the start perfectly endowed physically and mentally; that she became Adam's wife and bore him children; that both Adam and Eve transgressed God's command and were punished for it; that their son, Cain murdered his brother but afterwards built a city; that Adam's grandson Jubal handled the harp and organ; that Jubal's brother, Tubal-Cain, the grandson of Adam, was a worker in brass and iron; that the immediate descendants of Adam have been properly divided by ethnologists into Sethidæ and Cainidæ; that in process of time the Sethidæ and Cainidæ intermarried and mixed races arose having great physical strength, fierce passions, became cruel, were longlived, intellectual and gained considerable mastery over nature and turned it to practical uses; that they continued an active and enterprising life during a thousand or fifteen hundred years; that they emigrated from Asia and occupied the valleys of the Nile and Tigris; that they explored and in a measure drained the swamps of Egypt, building up the earliest civilizations of those countries; that they invaded northeastern and northwestern Asia and probably made a passage from northeastern Asia to northwestern America, which at that time more easily could have been done than at present; that they crossed the Rocky Mountains and fought the mammoth and mastodon on our western plains, as they had fought them in Europe and Asia; that then those most ancient men, in the midst of their career, were destroyed, and their stone implements, as an eminent geologist states the case, "were carried forward with pebbles washed out of the surface chalk, and were deposited with the sand, gravels, or mud where we now find them;" that this devastation was caused by terrestrial disturbances and torrents of rain that appear to have been identical with the submergence and deluge that followed "the second continual period of geology," in which the rough stone men of Europe and the early dwellers elsewhere were overwhelmed and destroyed; that one family only was saved to repeople the earth; that within a period of four thousand years the descendants of that one family greatly multiplied, and were scattered over widely extended territories, having inherited from their antediluvian ancestors some degree of civilization; that those post-diluvian people were soon engaged in laying the foundations of those powerful Egyptian, Babylonian and Chaldean dynasties; that India, Persia, China, Europe, North and South America, Central America, Mexico, and the islands of the ocean were after a time retraversed and resettled and not very long afterward written history began its making.

Now, then, we have no hesitation in offering this challenge to scientists, whatever their field of investigation may be:—You cannot disprove any of these records found in the Book of Genesis, you cannot on scientific grounds account for the origin of Adam and Eve, and if you rule out methods and a wisdom unknown to naturalism you cannot account for the providential appearance of fruits, together with the products of garden, field and pasture and whatever else was necessary for human sustenance and comfort. You cannot account for the origin of those earliest prehistoric men who for the first time appeared on earth at some period between eight and ten or twelve thousand years ago and who were at the outset as fully endowed, physically and mentally as men are now. And if the Bible records are set aside and the appeal is made exclusively to materialistic or naturalistic evolution you cannot account for the ancient prehistoric civilizations that have been enumerated in the review before us.

You hear the challenge; is it accepted? If so, ye wise men and scholars, select the weapons and choose the Arena.

This is the sixth of a series of articles on Prehistoric Peoples in Europe and America; their bearing upon the Theory of Evolution, by Dr. Townsend. The first appeared in the October issue; the seventh will appear in the April number.

"By their Fruits ye shall know them"

BY H. W. MAGOUN, PH.D.

III.

MEN devoid of spirituality are not ideal leaders for the Christian Church. They correspond to the Judaizers of St. Paul's day, who did so much to wreck the churches which he founded. They cannot comprehend the higher truths of the Gospel, and they are therefore unable to enter in themselves or to lead others. A Christian must accept the authority of Christ. He is not a Christian otherwise. He is merely acting the part of one—after a fashion. To patronize Jesus is not to be a Christian, although some people seem to so regard it. Unless we become as little children, we "shall in no wise enter into the kingdom of heaven." We have his authority for that, and he probably knew what he was talking about. If he did not, what claim have the critics to any such knowledge.

In case he was right, "pride of intellect" becomes an insuperable barrier not merely to growth in grace but even to membership in the kingdom itself. And yet, if there is any one thing on which a higher critic prides himself above all others, it is his superior intellectual insight. Intellectuality, however, is not spirituality, and it cannot take its place. I discovered that while a professor at Oberlin College. A woman of quiet demeanor, plainly one of the common people, surpassed us all, theological professors included, in her ability to edify those present at the midweek meeting. In time I discovered that she had been to school just six weeks in all her life. But—she had learned to walk with God. She taught me why the last are to be first and the first last. It is a matter of spiritual insight. She had it.

Critics may be extremely intellectual and yet lack this other indispensable gift. They require vision. She possessed it. She helped me to understand this vital truth—unless I can walk with God, my work will be wood, hay, stubble. It will not endure the fire but will utterly perish. My own conceit—or that of some other man—can never be an adequate substitute for the guidance of the Holy Spirit, and if I try to do God's work without His help I am wasting my own time and that of others.

Did you ever hear a higher critic pray, or rather try to pray? It resembles a real prayer about as much as a commercial phonographic record resembles the work of a ballad singer when voicing her own heart longings in "Home Sweet Home" or "I'se Gwine back to Dixie." It is machine-made. It is not an upreaching of the soul. It is an intellectual effort. It is not an appeal of the heart. It is a mere product of the head. It is perfunctory. What else could be expected.

And yet we are told that the higher critics are *the* authorities. The assertion has an undue influence with many; for these same critics are doing their utmost to destroy all reverence for the Bible, by undermining the doctrine of revelation, by obliterating or else emasculating the conception of a divine inspiration, and by denying the divinity of Christ and thus reducing him to the level of "Jesus the Bastard," the name and condition assigned to him by the Hebrews from the beginning. If they are right, why should we not allow them to replace Christianity with a new religion of their own fashioning, as they offer to do more or less openly? It would indeed be a "liberal" faith; for it would permit things that Christianity positively prohibits. Indeed, the fact that it caters to the depraved tastes of degenerate men is one of its chief allurements and recommendations. "Everybody can accept it."

It would not exalt meekness; for, as Professor Cramb indicated some years ago in his "Germany and England," domination of the world would be its goal. He even quotes (p. 130) this paragraph:—

"Ye have heard how in old times it was said, Blessed are the meek, for they shall inherit the earth; but I say unto you, Blessed are the valiant, for they shall make the earth their throne. And ye have heard men say, Blessed are the poor in spirit; but I say unto you, Blessed are the great in soul and the free in spirit,

for they shall enter into Valhalla. And ye have heard men say, Blessed are the peacemakers; but I say unto you, Blessed are the war-makers, for they shall be called, if not the children of Jahve, the children of Odin, who is greater than Jahve."

On such a basis, the great world war, with all its horrors, is justified—for the sake of conquest! Unless, perchance, it shall later be discovered that it did not pay and that such things never can be made to pay in the long run, because a God of justice still sits upon His throne and dominates the affairs of men. It may then dawn upon the minds even of "supermen" that the Lamb has given us the only possible solution of the problems of human life, and that He must be allowed to reign in our hearts instead of having a "superman" to rule over our bodies. Some of us already realize that the Christian religion, if it is allowed free play, will do for mankind what Kultur never has done and never can do; for it will protect the weak from exploitation by the strong, it will compel men to be just to their fellows of other races and occupations, it will demand fairness on both sides in the disputes of labor and capital, it will end slander and backbiting, it will stop extortion and robbery and violence, it will stifle envy and hate, it will drive impurity from our highways, it will eliminate profanity and obscenity, it will make men mutually helpful instead of mutually suspicious and hostile, it will substitute benevolence for selfishness and greed, it will enable men to overcome temptation, and it will cause all men to realize that "Righteousness exalteth a nation; but sin is a reproach to any people."

The "Religion of Valor" may appeal to a nation of robbers; but it can hardly prove alluring to seekers after righteousness. Moreover, the time is coming when men will understand that the whole point and object of Biblical teaching from Genesis to Revelation can be summed up in that one word—Righteousness. For that end God has worked from the beginning. For that Christ came to die. Without it all else is a delusion and a snare. The commands of God are therefore not arbitrary—each and every one of them is but an effort to keep men and to help them avoid the things that are deadly. In this sense, Mr. H. G. Wells may be regarded as right in his somewhat fantastic notions about a struggling God.

When God made us free, He opened the door to all the evils that the world has since experienced. In the very nature of things, there was no other way in which to obtain righteousness. Righteousness is the voluntary choice of right in the face of a clear opportunity to do wrong, especially when that wrong is of an alluring nature. If you wish to know what God's valuation of righteousness has always been, consider what He stood ready to pay for it in the struggles of men, and likewise in the strivings of His own Holy Spirit with men, in the interests of such an outcome. That settles the problem of evil. It had to be to make good possible.

God could not force men to be good without making them automatons. Righteousness is impossible for an automaton. He could not hire men to be good without making them mercenary. Men that are mercenary cannot be righteous. He was able to reward righteousness; but it had to be done in such a way that the allurements of wickedness, to all outward appearance, surpassed those of well-doing, because they offered immediate dividends, not some remote and uncertain return in an indefinite future. He could punish wickedness; but that had to be done in such a way that men would not be good through downright fear of the consequences of wrong-doing. Righteousness of that sort is not righteousness: it is the good behavior of a convict behind prison bars. Righteousness is a priceless thing, the choice of good for its own sake at the expense of present enjoyment and apparent advantage.

The blessedness of righteousness is not in evidence to the novice. The pleasures of sin are only too patent to his eyes. If he chooses righteousness, it must be for its own sake, not because he expects bigger pay for doing so. He will not realize that his course will ultimately lead to greater happiness than the other ever can, and he may sometimes feel regret that he has paid so much, to be true, while old companions have reveled in wickedness and—prosperity. In time he

may be wise enough, as David was, to consider their latter end. Then he will understand. God is not mocked.

The marvelous balance of circumstance in its relation to the decisions of men can never be fully fathomed; but it is quite possible to understand how delicately the things are poised that attract them one way or the other. It has all been planned with such nicety that a genuine righteousness is feasible. Men who prefer present gain are short of vision. They do not see. Those who do see, are willing to pay the price for righteousness—even life if need be. But their decision must be their own. Otherwise, there is no virtue in making it. To this extent, God is helpless and must struggle along with men. The very nature of righteousness makes that inevitable. Men must be free to choose self-indulgence and the service of Satan rather than self-denial and the service of God. Mr. Wells has accordingly made no new discovery.

As a matter of fact, he has simply failed to understand his Bible, provided he has ever been intimately acquainted with it, which may be questioned. He rejects the doctrine of the Trinity as fantastic; and yet he finds it impossible to rid himself of its essential characteristics. Indeed, he actually incorporates them in his "new theology" before he is done; for he has God (the Holy Spirit) struggling within men, "God, the invisible King," the "Creator," back of this "God of the Heart," and a "finite God," a "person," sharing with men their sufferings, their longings, and their victories. He does not suspect, however, that he has copied—and belittled—doctrines that are truly Biblical.

Righteousness may be known by its fruits. It never harms a man. It never can. It never secures advantage for itself by legal trick or subterfuge. It does not exploit others for its own benefit at their expense. It does not arrogate to itself what does not properly belong to it. It never denies to others what properly belongs to them. It does not insinuate or resort to "probabilities;" for it has definite and strong convictions. In short, there is nothing of the toadstool in its nature or its composition. It is taught by the Scriptures and taught unequivocally. And it is to be attained *at any cost*. That is the real meaning of the Sermon on the Mount. The reason why Jesus did not turn his other cheek when his face was slapped in the house of Annas—the Greek indicates just that—was the simple fact that it would not have made for righteousness. Personal spite is an element in that sort of thing. When he said, "Love your enemies," righteousness was still his goal. The Greek shows that he meant "give them a square deal." No "chumming" is implied.

Righteousness, then, is the essence of Christianity. It must accordingly be the basis of any theology that claims to be Christian. If self-interest is admittedly the dominating factor, righteousness cannot be supreme. Any theology, therefore, which involves such an admission is essentially pagan. It is not and cannot be Christian. Moreover, any system of philosophy which culminates in such a theology must necessarily be unscriptural. It cannot endure while Bible doctrines maintin their hold upon men. They put righteousness first.

If such a theology is to stand, the Scriptures must be discredited. They have been—by the critics. They make them pretend to be what they cannot be, if the critics are right; and, on that basis they become a fraud, their authority becomes *nil*, and their injunctions concerning righteousness can be disregarded. The door is thus opened for the doctrine that might makes right, which is but another way of saying that self-interest is the supreme moral obligation. Righteousness is the supreme moral obligation, according to the Scriptures; but the critics provide a way of escape and so fortify the doctrine concerning self-interest. The importance of this fact has been overlooked.

As Professor Munroe Smith indicates, no other people are so prone to accept the logical deductions from a premise once admitted, no matter how shocking the conclusions may be, as are the Germans. "Frightfulness" is one of those conclusions. Self-interest demands it. Hence it must be right! That is their position in the matter, and it is therefore not impossible to believe Corporal James Irving Parker of Chicago, when he affirms that fifteen otherwise unwounded Canadians were found crucified in a thirty-foot upper room of a French chateau near the

Chemin des Dames, as was set forth in the *New York Times* in May of last year. It seems impossible; but German logic tends to encourage just such deeds.

But—none of these things could have obtained such general recognition if German theologians had not first put forth their revolutionary theology and their destructive criticism. With inspiration and revelation covertly eliminated, as they have been in German theological teachings, and the Bible reduced to the level of "any other book," the inordinate conceit—as well as the intolerable insolence—of Germany's ruling classes, which has made possible the "prophetic" couplet of Emanuel Geibel,—

Und es mag am deutschen Wesen
*Einmal noch die Welt genesen,—**

has been given free rein. Germanism, not Christianity, is thus made the salvation of mankind, and Jehovah can be replaced by "the good old German God"! If you do not like the fruits, why receive and cultivate the plants? Is it wise to eat a toadstool when you know what it really is? That is about what you are doing if you are advocating higher criticism.

Let me change the figure and illustrate the matter from another angle. If you possessed a high-grade Waltham watch capable of adjustment so delicate that it would vary but ten seconds a month from "mean time," and you discovered that it needed attention, to whom would you take it—to a first-class watchmaker or to an expert tinsmith? To ask the question is to answer it or—to insult your intelligence. And yet, without realizing it, you may have chosen the tinsmith. In a sense, the Bible is a Waltham watch, wonderfully delicate in its mechanism, amazingly accurate in its timekeeping, and thoroughly trustworthy so long as it is not tampered with. Like the watch, it can suffer harm or acquire a certain amount of detriment through long usage. It has done both, as its "difficulties" now testify; and it needs careful expert attention, because its text has been affected in the ages of transmission through which it has passed. To whom, then, shall we take it—to carry out the figure—for the needed cleansing and adjustment?

To this question there can be but one answer:—To the men whose business it is to do such things. Who are they? *The textual critics.* They have hardly begun their work as yet, because the task is really stupendous; but they are steadily progressing in their efforts to establish their undertaking on a solid and trustworthy foundation. Moreover, they are working with extreme care in the endeavor to clear away foreign matter without injuring the original mechanism. They are the real watchmakers, and to them we should go. They can be trusted. Their methods are right. They examine everything. They study all related elements, not a single item—the Masoretic Text—as the critics do.

When you have once grasped the meaning of these things, it will not take a great while to realize that the higher critics, with their single line of work on the said Masoretic Text, are, after all, but expert tinsmiths trying to tinker a high-grade Waltham watch. Tinker is the right word. It is all that is possible with the tools at their disposal. They claim much and promise more; but they leave your watch a mere wreck of its former self, and you soon learn to distrust it. With the textual critics the outcome is different. They know how to make needed repairs, and you acquire a sense of security and confidence. No harm will come to your watch; but it will be cleaned and adjusted, as it should be to fulfill its intended destiny.

Leaving all figures aside and looking at things on the basis of results already achieved, a process in keeping with the heading of this article, what has higher criticism really accomplished? It has made men study to know the truth, but what else has it done that is good? Trace its path wherever you will and see if it leaves behind it, in the hearts of men, any influence that makes for righteousness and peace. Can you eliminate it as a necessary link in the chain of modern German ethical ideas and principles? Without it, could the Germans appropriate, as

*The world may yet be healed by Germanism.

they do, ancient Hebrew conditions and divine commands and make them apply to their own *present* conditions? Pastor Rump proclaims that "Germany shall be the Israel of the future," and that the Bible belongs to the German race. He actually says of it, "we read in it the original text of our destiny, which proclaims to mankind salvation or disaster—according as we will it."

Nor is he alone. W. Lehmann, in a volume of sermons on the German God, says that Christianity is "the Jesuan belief in God," and that "God is nothing but our moral activity, our honest and just dealings, the ultimate and deepest motive of our life struggle." He adds that "God lives in our hearts," and he illuminates his meaning by saying, "The German soul is God's soul; it shall and will rule over mankind." *Others preach similar things.*

To some of us it is clear that the Sophists of Socrates' day have come back to us in German form, and that they are quite as unscrupulous and intellectually agile as those of old are known to have been. They are still adepts at making the worse appear the better reason, and some of them have acquired their skill in the school of higher criticism. The strongest defenders of Germany's course include her theologians and her professors of Biblical Literature. Has that fact no meaning for you? The fruits of such criticism have now matured sufficiently to show what they will be like. By their fruits we are to judge anything and everything concerning which there is any question. By their fruits we can put to the test whatever we accept as authoritative. Judged by its fruits, now ages old, the Bible stands like a rock. Judged by their fruits, recent though they are, where do the higher critics belong?

This is the third of a series of articles on "By their Fruits ye shall know them," by Dr. Magoun. The first appeared in the January number.

Christ's Four Unfortunates

BY THE REV. CHARLES E. CORWIN

ALONG the hedges of life are scattered the earth's unfortunates. They are the poor, the unsuccessful, the sad and the misunderstood. The crowd surges by them careless of their grief. Occasionally a glance of pity is cast upon them, less often they receive a crumb and rarely a helping hand. Men are too busy to remember that the second command of the law is, "Thou shalt love thy neighbor as thyself."

Along the highways of life proudly march the world's fortunate ones.

There goes the rich man. Perhaps he was born in the lap of wealth, and his face is blurred with the brush of ease. Perhaps he was born poor, and has paid the price of money getting while every line upon his countenance has grown sharp with hard bargains. The crowd applauds him, for, "men will praise thee when thou doest well to thyself."

Here come the people who have attained their goal. There is the scholar who has devoted himself to his department, until forgetting all else, he has become the chief authority within his narrow realm. There is the social leader, whose habits and dress set the fashion for a host of imitators, and by whose skirts the aspiring seek to climb to the chief seats of society. There is the man who has made himself a secure nest, from which place of rest he can look with composure upon the struggles of others below him.

Yonder comes the jolly man, an optimist, not because of faith in God but because he has shut his eyes to everything he did not wish to see. He has learned the fine art as he journeys along life's path, to pluck the roses without the prick of thorns. The care-free laugh with him, but to grief his presence is distressing and she seeks to hide from his sight.

Yes, and over there is the popular man of whom every one speaks well. His motto is, "When at Rome, do as the Romans do." He has but one fixed principle and that is to agree with every one. Therefore since he is every man's friend, he basks in the perpetual sunshine of their smile, and receives the praise of all.

Happy, are all these, the rich, the successful, the jolly and the popular, for each has attained much of the sweet of life.

Jesus Christ has a comfortable way of standing at the cross-roads of human nature, and expressing unusual opinions of those that pass by. With the ages His reputation has so grown that His word cannot be disregarded. Wise men pay attention to it to their benefit, and fools rage to find it true.

These four classes counted fortunate by earth's temporary standards, Jesus reckons as the four unfortunate classes by His eternal measure.

Therefore as this much envied, much praised company pass by, Jesus cries out, "Alas, for you who are rich, for you have your consolation here."

Abraham, the friend of God, was rich; David the man after God's own heart, was rich. Many of Jesus' earthly friends, and many of His true disciples through the ages have been accounted rich in worldly goods.

But the word for "Consolation" which he uses, is the same word which is used for the effects of the Holy Spirit of God within the heart. Alas for the man therefore who seeks for earthly wealth, as the true child of God seeks the eternal blessings of God's Spirit. With infinite sarcasm, Christ can say of such a one, "Verily I say unto you, he has his reward." Alas for such a one, for earth's riches always pass and then he will be poor indeed.

"Alas, for you who are satisfied now, for you will be hungry."

Satisfaction is a big word. It means filled full. How deep is the heart of man, how wide his mind. The scholar who has mastered his science is inclined to forget that he has only been playing by the tide pools of the ocean of eternal truth, and that his mind was made for the ocean, not for the pond. The social leader who has attained his goal, forgets that he is as yet only upon the first step of the ladder whose top reaches to heaven. The man who has made himself a secure nest is unmindful of the fact that in the march of life every man is under a taskmaster's whip which drives him on.

Alas, for all such, for to be satisfied with their attainments is to prepare themselves for the weakness of that hunger which comes to the man who thinks that milk, the perfect infant food, is sufficient for the labors of maturity.

"Alas, for you that laugh now, for you shall mourn and weep."

Jesus was pleased with the laughter of children, and His chief apostle said, "Rejoice evermore." But Christ has no use for an optimism which is not founded upon faith in God. Although the jolly man may have learned to pluck the roses and avoid the thorns, by and by all his roses will fade, and only the thorns will remain. Then what use to him will be his skillful art of avoiding the pricks? "Alas, for such a one," Jesus says, for the world is a serious place and the mere jester is of no permanent value in it.

"Alas, for you when all men speak well of you."

Popularity is a great asset, but it may cost too much, as many a politician and preacher from the day of Pontius Pilate to our own has found out.

Alas for such a one. His only fixed principle is to please the unfixed crowd. He runs the risk of belonging to those whom Dante saw forever driven upon the blasts of hell and never able to rest.

Jesus knew God, the permanent, and He knew man whose permanence is only found in God. Those whom the world calls unfortunate may be supremely blessed, but those over whom Jesus, with tearful voice, cries, "Alas!" are unhappy indeed.

* * *

The "advanced thinkers" who tell us that there can be no absolute certainty in the religious realm are the very ones who assure us with absolute certainty that there can not be a supernatural revelation, or a Divine Incarnation. So, whether there is any such thing as absolute certainty in the religious realm or not, depends upon whether or not it has the approval of the "Higher Critic." About the only certainty of the "Higher Critic" is his uncertainty.—*Western Recorder.*

Current Religious Thought

The Timetable of the Almighty

BY J. WILBUR CHAPMAN, D.D.

Probably the last article written by the Rev. Dr. J. Wilbur Chapman, the world evangelist, was published in the *American Messenger,* issued by the American Tract Society, William Phillips Hall, president, the day before the widely known religious worker died.

NOT long ago the Hon. Elihu Root, in one of his great addresses, made use of the expression which I have chosen as the heading of this editorial. It is very striking and there is no question at all but that in this statement which is so characteristic of Mr. Root, he has given us a conception of what has been taught in the Holy Scriptures: "Be not deceived: God is not mocked: whatsoever a man soweth, that shall he also reap."

What an illustration of this we have in the collapse of Germany. Having followed the guidance of rulers who were false to the teachings of God's Word, disloyal to the claims of Christ and hypocritical in their profession of loyalty to God, she now faces desolation and despair. God's patience seems to have been exhausted; the reaping time has come, the harvest is sad indeed.

What an inspiration it has been to read the utterances of some of our daily newspapers. The editors at times have seemed like prophets; again they have been like evangelists, filled with a passion, urging men to take advantage of the great day which has dawned for us and lay hold upon a greater program for life, in order that the sad experiences of the late war may never again be repeated.

It is only necessary to go through the Word of God to realize how the events there described have moved according to "the time table of the Almighty."

It was so in the Old Testament Scriptures. It was specially so in the New Testament Scriptures.

How significant is this expression: "But when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

When our Lord was here upon earth He moved according to a divine program—His childhood, His youth, His early manhood—all according to divine plan, for He Himself was divine; His preaching and teaching were carried on according to schedule. Irresistibly He was drawn toward the Cross, so that when He stood in the midst of His disciples He said, "And I, if I be lifted up from the earth, will draw all men unto Me." This He said signifying what death He should die. He came to the garden of Gethsemane on time; He reached the Cross on Calvary when the hour had struck; He paid the full price of redemption, as God knew He would; He rested in the tomb of Joseph of Arimathea, and when the time was right the stone rolled away from the door—no human hand touched it, no power on earth could have stopped its movement—and having atoned for sin by His death on the Cross and having met all the conditions of the law by His burial, He comes forth as our Divine Redeemer, and with His scarred hands and side, and thorn-marked brow, He stands as the receipt for the full payment of the whole debt of sin.

When the time was up He made His way to the slopes of Olivet and as His disciples were gazing upon Him, He ascended up into heaven. He reached heaven on time. They knew He was coming. They must have given Him a marvelous welcome.

Having finished His redemption work He took His seat at the right hand of God, rising only when Stephen the Martyr entered His presence. And now He is waiting until another hour strikes and then skies will brighten and He shall appear.

This is all according to divine schedule. This is the working out of the time table of the Almighty. This being true, there are certain messages, and there are certain truths to which we would do well to give heed at this particular season of the year.

The Church must be ready to meet a great emergency. This is the day of her glorious opportunity. Foolish men have declared that the Church has failed, but she has never been more alive than today. The Church is a witnessing body; she works much out of sight, she lays deep foundations which men do not always appreciate and upon these foundations great superstructures are erected, for the phenomenal success of the Y. M. C. A., the Y. W. C. A., the Red Cross, and all kindred agencies, are proof positive that the Church of which they are a part is in touch with her divine Lord and throbs with His Almighty Power.

But there are certain problems facing the Church today. It is undoubtedly true that the old methods of Church work will not be worth while in present day Church life. We ought not to be too staid and stolid. We must not be too dignified and critical. Our soldiers have been living an abnormal life and the Church agencies have kept pace with them as they have moved "over the top" and across No Man's Land, and in a very special way they have offered them Christ. They have not always spoken His name, but they have always lived in His Spirit.

Gypsy Smith is quoted as saying that when some of the Y. M. C. A. workers were giving out coffee to the weary soldiers who had been long in the front line trenches, some one in a spirit of criticism said: "Why not speak a word to them about Jesus?" and the answer was: "These Christian workers have put Jesus in the coffee which they have handed out to the tired soldiers."

And when the soldiers come back home, as they will, they must be met by the Church, alive to the situation, and on fire with the zeal to do as much for them, and more, in a slightly different way possibly than was done for them when they were at the front.

We are hearing a great deal in these days about Church union, the obliteration of denominational lines, and so forth, but so far as I can learn the soldiers when they come back do not intend to ask whether a Church is Presbyterian or Methodist, but they do intend to ask whether the Church is spiritual and alive, and they will be drawn to that Church, whose members are the most like Christ, whatever their denominational name may be.

According to "The Time Table of the Almighty" the hour has struck for a glorious crusade led by the Church in the interests of righteousness.

The best loved man among the soldiers, so I have been told, is the chaplain. These chaplains, unarmed, have gone forth with the soldiers, stood beside them in the trenches, spoken to them words of cheer, gone with them "over the top," knelt beside them when it was dangerous in the extreme, many of them have heroically died, and their memories are blessed.

This is the day for the minister according to "The Time Table of the Almighty." The ministers of the Gospel may, if they will, move forward to the greatest service that has ever been granted to men to render. But we must not preach in the old humdrum way. God pity the man who thinks that he has found a substitute for the Gospel. God pity the minister who feels that he must do some sensational thing to attract his hearers and hold them. God bless the man who realizes that the one thing that can draw and hold today is the preaching of the story of the glorious Gospel of the Blessed God. Ministers make a mistake when they deviate from this ideal.

I received a letter the other day from a Presbyterian minister who has been fighting at the front. He used these significant words: "I would like to write you a long letter on religion over here and its interpretations as expressed by many leaders and in certain books that have caught popular favor. It is of the nebulous kind, and we certainly need a sledge hammer insistence upon the fundamentals. A heroic and sacrificial deed performed in the battle and often automatical, does not atone for a misspent life; at least that is my opinion, yet many are enunciating

that this is so. Of course the thin red line of sacrifice is the bulwark of religion, but it needs sensible interpretation."

God is calling the ministers, the hour has struck for service.

Reaching the Unsaved.

This is the day of God's special visitation in behalf of those who have previously rejected him; hearts have been made tender because of the death of some loved one; minds have been made thoughtful because of the dark cloud of war which has been across the sky of the world; men who never before have been interested in spiritual things are today keenly interested.

Perhaps they have not yet made up their minds to attend the Church; they might almost say that they were not interested in the preacher, but they may become interested, and I think all that is required is for the Church to reflect the spirit of her divine hope, and for the ministers to preach with the power of their risen Lord, to attract the multitudes today who are saying: "Oh, that I knew where peace might be found."

According to "The Time Table of the Almighty," I know that now is the accepted time, and now is the day of salvation. Men have rejected Him long enough. They have been indifferent to Him long enough; they have sinned against Him long enough—today He is calling, tomorrow may be too late.

"Seek ye the Lord while He may be found; call ye upon Him while He is near. Let the wicked forsake his way and the unrighteous man his thought, and let him return unto the Lord, for He will have mercy upon him, and to our God, for He will abundantly pardon."

The Book of Genesis in the Light of Modern Discovery

BY THE REV. D. GATH WHITLEY

WHEN Mr. Canning, who was the Prime Minister of England, was reproached in the House of Commons for recognizing the South American Republics, he replied, "We are calling a new world into existence to redress the balance in the old." The same may now be said of the discoveries which are taking place amidst the ancient monuments. The pick and shovel of the Archæologist are bringing to light a new world from the mounds of Babylonia, the graves of Egypt, the ruins of Crete, the earth-heaps of Palestine, and the buried cities of the Hittites, and the result of these investigations is to throw a flood of light on the ancient history of the East, and to powerfully confirm the truth of the written Word of God.

The Book of Genesis has for a long time been the great battle field between the assailants and the defenders of the Bible, and the points of attack have constantly shifted as time has gone on.

First of all, it was objected that the narratives of Genesis received no confirmation from ancient records: this objection is no longer heard. Next, it was maintained that Geology contradicted the Biblical account of Creation; but it is now admitted that Genesis and Geology are in complete harmony. Then it was urged that at the origin of the Hebrew nation, writing could not have existed, and consequently the history could not have been written until later times, and therefore the events were "unhistorical." This difficulty has been completely annihilated. The discovery of the Tel-el-Amarna tablets has proved that writing existed in Palestine before the time of Moses. The written code of the Babylonian King Hammurabi was written 500 years before the Exodus, and we now know that an elaborate postal system existed in Babylon long before the time of Abraham.

Further, it was declared that the early Bible narratives were mythical: but this theory has been generally abandoned, since it has been discovered that the sciences of Archæology and Physical Geography powerfully support the Book of Genesis. We are now witnessing the collapse of the theory that the narratives in the first part of the Book of Genesis, were borrowed from Babylon. So steadily is the stream of opinion now running the other way, that such talented archaeolo-

gists as Professors Clay, Barton, Kyle, and Rogers, maintain that instead of Israel being indebted to Babylon, it was Babylon that was indebted to Israel's ancestors for its first religious notions. This is indeed a remarkable change of opinion.

Concerning the harmony of the first chapter of Genesis and Geology, the battle is won. The writing of such talented geologists as Professors Wright, Miller, Dana, and Dawson, have so completely demonstrated that the outline of Creation as it is given in the first chapter of Genesis is in complete harmony with Geology, that the battle has ceased. So thorough-going an Evolutionist as Professor Romanes has confessed that the order of creative events as recorded in Genesis I is the same as Geology reveals and Evolution requires. Hæckel, the head of German scientific materialists, has candidly admitted also, the harmony that exists between Genesis and Geology, and he has paid a striking tribute to the scientific accuracy of the Mosaic account of Creation. We need say no more on this point.

But it is now declared that the Biblical account of the Creation was borrowed from Babylon, particularly from the Cuneiform Tablets found in the library of King Ashurbanipal at Nineveh. To those who make this assertion I would say, "Have you ever read the Babylonian story of Creation *yourself,* or do you merely repeat what others have told you?" When we compare the two records, the differences are so great that it is impossible to imagine that the Biblical account of Creation was borrowed from Babylon. Genesis I is a perfect account of Creation *alone,* and its object is to show that all things come from God, and that He alone is the Maker of everything that exists. The Babylonian story of Creation is merely an account of the conflict between the Babylonian god Merodach and the great dragon Tiamat. The heavens and the earth in Genesis I are made out of *nothing*: in the Babylonian account of Creation they are made out of the dead body of the dragon! In Genesis I we find a chronological order, and a succession of days of work: this is absent from the Babylonian version. In the first chapter of Genesis all leads up to Man and is subservient to Man. Nothing of the kind occurs in the Babylonian version. So *simple* is the Biblical story of Creation that it can be taught to children: but the confused and complicated story from Babylon cannot be so taught. From beginning to end the first chapter of Genesis is *Monotheistic.* One God alone the Author of all things. The Babylonian accounts of Creation are *Polytheistic.* Gods and goddesses appear everywhere, and gods are created as well as the earth. The Babylonian statements about Creation are merely the exploits and triumphs of the god Merodach, so that the purely *Monotheistic Spirit,* which prevails in Genesis I—so entirely different from the gross Polytheism of the Babylonian record—proves that no relationship could exist between them. If, as some affirm, the Bible account of Creation was borrowed from Babylon, when did this borrowing take place? Not in the exile, for the Israelites were too bitterly opposed at that time to the Babylonians, who were cruelly oppressing them, to borrow anything from them. And not in the days of Israelitish conquests of Canaan, for though the Tel-el-Amarna tablets have shown that Babylonian culture at that time pervaded Palestine, Israel was so bitterly opposed to the Canaanites that any borrowing of religious records from them is quite inconceivable. The only solution of the difficulty is that the ancestors of Abraham—the earliest Semites—brought the records from their primitive home, and that Abraham carried them with him into Canaan—*Wesley Bible Union, Eng.*

* * *

Rob the world of the Bible and you have robbed it of its chart, robbed it of its compass, the bulwark of its liberties; robbed it of that which has produced the noblest manhood and purest womanhood; robbed it of that which has worked out its highest civilization, of that which has made the Christian nations the most enlightened, the most progressive, the most humane, the wealthiest and the most powerful peoples on the face of the earth.—*Henry B. Williams.*

Unitarianism among Baptists at the North

TWENTY-FIVE years ago the Baptists of the United States were unembarrassed by the heresy of Unitarianism. Baptists at the South have never suffered the blighting influence of Unitarianism; and it may be said that, to this present hour, the Baptist ministry in the South presents an evangelical unit. Such is not the case with the Baptist ministry at the North. Baptists at the North have been re-enacting for some years, the radical errors of the Congregational church in tolerating a ministry which is divided on the question of Christ's right to be recognized and honored as the Saviour of men. Less and less willing have Baptists at the North become to test the doctrinal fitness of candidates for ordination to be religious leaders. Such testing has gradually seemed both impossible and unnecessary; as a consequence a large proportion of ordinations to the Baptist ministry have been, in recent years, a mere farce. The man who has views so foreign to Christian orthodoxy as to hedge at every point in his examination is dishonest and has no right to seek the endorsement of men to whom he gives timorous or equivocal answers. And the ordaining council which sets apart to the work of the Christian ministry a man whose views of the Christian religion are unsettled and obscure, commits a grievous sin against the church of Christ—not only against Baptists, but against all Christians.

Better that an ordaining council drop everything and spend a whole week examining a candidate for the ministry than that such a man be sent forth to spend the years of his manhood teaching error. In most cases it may not be necessary to spend more than an hour or two in such examination, but if it is necessary to prolong the test, why should any man shrink from the duty?

In the North, there seems to have formed a strange assumption, even in the minds of older ministers, that young men emerging from the theological seminaries are to be looked on as immune to searching questions. I ask, why so? What does any candidate for ordination appear before an ordaining council for, but to open up to such a council the convictions of his heart and to receive their endorsation if they are satisfied with his account of himself?

Twenty-five years ago, the Baptists of the North were an orthodox body and deeply evangelical; the differences between Baptists North and South were then merely incidental and not theological. But gradually Baptists North and South are becoming two denominations. I am not magnifying things in the least when I make this statement. And the Baptists of the North are dying. There is not one great city in the North where Baptists have prospered the last few years, so far as I know. Visit the Baptist churches in our Northern cities, and you will find them about half full of people, with ministers affecting superior learning, and the whole service strangely bereft of enthusiasm. Here and there you will find a high-pressure man leading a church, who keeps up an agitation even if no progress is made. Much of the most worthless sensationalism I have ever met with anywhere I have met with in a certain type of Baptist ministers at the North.

A studied indifference to error and heresy in religion is a surprising characteristic of the Northern Baptist mind. I think I may safely say that Northern Baptists never begin to attack heresy till it has had time to take root, grow, and bear fruit. Why lock the stable when the horse is gone? The Northern Baptist leader with a stupidity that is appalling will appear on the scene long after the horse is gone and go crowing about the premises, a ridiculous anachronism!

How is it that men of intelligence can persistently fail to see that Unitarianism is flatly opposed to Christianity? It is part of Unitarian stock in trade to make it appear that there is a Unitarian church not specially unlike the real Church of Christ. But that is utterly false: there is no such thing as a Unitarian church. An organization which denies that Christ is the Eternal Son of God and Saviour of men, an organization which is nowhere adjustable to the Apostolic teaching, can never be a church. The Church of Christ is made up of all whom he has redeemed by his death on the Cross, of all who experience his living presence

in their lives. The Unitarian knows no Redemption through Christ, and can experience no living presence of a Saviour whom he would extrude from his own spiritual kingdom.

It is worse than strange that Baptist ministers should extend the right hand of fellowship to Unitarian preachers, known as Baptist, or passing under any other name. That is exactly what Baptist preachers and leaders are doing in the North, and the practice has grown to an easy custom.

Why should the president of the Rochester Theological Seminary preach in a so-called Unitarian church, in Rochester, where Jesus is dishonored? Will he ask blessings in Jesus' name as he stands in the place? Will he sit quiet while hymns are sung that do not tolerate the mention of Christ's name? Will he accept such an invitation, receive pay for his services on the Lord's Day, and attack this deadening and deadly heresy? That would be "bad form." Then, in the name of common sense, what business has Dr. Barbour, or any other Baptist minister, bidding Godspeed to a group of people who deny Christ and reject his Gospel? It was told me, last winter, in Rochester, that several Unitarian students in the Rochester Theological Seminary entered a personal protest to Dr. Barbour, their president, against Evangelical Religion on which he was insisting. Yet he went himself and ministered in a Unitarian congregation

Twenty-six years ago the professor of Church History in the Rochester Seminary spoke at a banquet of this same Unitarian congregation and chose for his subject, "Live and Let Live"! How could he have done so? Now Unitarianism has planted itself in the faculty of that historic seminary, and is felt as a divisive force. On the Fourth of July, President Augustus H. Strong delivered an address in Kent Theatre, at the University of Chicago, on "Theological Development the Last Fifty Years." He said to me, the day previous, "I am going to scandalize both the radical critics and the extreme orthodox brethren in my address tomorrow; I should like to have you criticise the address and send me your comments." In that address, Dr. Strong, whom I loved as my own kinsman, made two wild, unsustained statements:

1. "The Higher Criticism is true."
2. "Ethical Monism is true."

The first statement has no meaning and yet it was an endorsement of Unitarianism at the University of Chicago. Did Mr. Strong mean to do this? He did not. He was never a Unitarian; he simply knew not what he was saying. The theological pre-supposition of the Higher Criticism is always Unitarian. The history of this Jesuitical heresy has shown this. Say what you please about the method of "Higher Criticism," it leaves no place for Christ as Saviour. It seems worse than irony that in the very seminary which Dr. Strong made one of the first in America, as Dr. Broadus did the Southern seminary, there should now be Unitarian professors, and Dr. Strong's own pastor, at Rochester, is a Unitarian. I am giving facts, not to create prejudice, but to teach a lesson and to enter a protest. It would avail nothing for me to send this material to a Northern Baptist paper. It is a master sin to deny Christ and still pretend to have a church, to crucify Him afresh, and to put him to an open shame, as an impostor, as a failure, as one dead and powerless. It is a master sin to charge God with folly in the gift of His blessed Son, and to make it appear that God's wisdom in all this was not wisdom but impossibility and nonsense. This is exactly what many Baptist preachers, at the North, and such teachers as you find in the Chicago Divinity School, are doing, and have been doing, in adopting the ugly and graceless conceit of German skepticism. Dean Mathews, of the Chicago Divinity School, is orthodox when he is with the orthodox and heretical when he is with the heretical. He once wrote me, "I believe that Jesus was as full of the Spirit of God as a man could be." Does he believe that by his death a mere man could save anyone? Certainly not. I charge these men with ignorance and stupidity. Think of men who have had an open Bible before them for twenty or thirty years, whose business it has been to teach that Bible, making the radical mistake of setting a false estimate on Christ! It is an outrage. If, upon a survey of the New Testament, these Unitarian Baptists find it *"impossible"* to believe (such

seems to have been the case with Professor Ernest Burton, at Chicago, according to his own statement), let them drop the business of teaching religion and pray God that their souls may be converted to Christ. No! No! That is too simple, too primitive; they must resort to German skeptics for material in attacking Christianity itself. In the strain now upon us, what will be the worth of Unitarianism?—*Western Recorder.*

Shall the Best in the Bible now be Surrendered

BY CHARLES ROADS, D.D.

THE destructive Bible criticism strikes its very fiercest blows at the books of the Bible most precious to spiritual life and power. The prophecies of Isaiah, the Psalms, the book of Daniel, Deuteronomy and Genesis in the Old Testament; the Gospel of John, the book of the Acts of the Apostles, the Revelation in the New Testament. It demands the surrender from these books of all direct speaking of God, the elimination of predictive prophecy, of all miracle narratives.

Isaiah to these critics is not the greatest prophet, but Amos is, because forsooth Amos is almost wholly ethical! Not more loftily ethical nor more practical for our day than Isaiah and Daniel, nor than the Psalms or Deuteronomy. But by emphasizing and glorifying Amos above the rest it is hoped to discredit the predictive in prophecy, especially the Messianic prophecy. The offense to them in Daniel, Genesis and Deuteronomy are the miracles, and "thus saith the Lord!"

Remember and weigh the significance of it, that German invasions of the Holy Scriptures are centered on these books, the richly spiritual, the miracle history, and the direct words of God. It is not "historical criticism" in the sense of dealing chiefly with history. It is against miracle and predictive prophecy, because these are the distinctive proofs of God's presence and working. Its aim is to drive God out of His book. And German infidelity exults in declaring it has left the Bible simply man's book, and at that a very fallible human book of Jewish folk lore. The American followers of these Huns still profess to be Christians, as most of their Hun masters do not, and so these American critics write of "what a wonderful Bible after all deductions we still have left!" Left, after all miracles, all predictive prophecies, including the Messianic, and every "thus saith the Lord" have been stricken out! The book of God with God left out, "the record of God's dealings with the Jews," they call it, but with all God's works and knowledge penknifed away!

It cannot be shown that Amos compared with Isaiah or James with Paul and John, are any higher or clearer in moral teachings, but the critics prefer Amos and James because they think they are exclusively moral. This also is not so, for Amos and James are also deeply religious. Their ethics are not theoretical ruminatings, but very practical morality touched with love to God and faith in Him. The small value of Hun ethics the world sees in Belgium, Poland and Armenia in this world war. Morality without religion never anywhere reached much further than academic discussion and Phariseeism.

In the Gospels John is the storm centre. Why? Does any one know less external evidence for its genuineness, its authenticity, veracity and truthfulness to the real Christ? Not at all. But, like Isaiah, it contains in largest measure what is most offensive to beer-inspired, infidel, brutal German critics. In John the Deity of Jesus is clearest, the spirit of God most evident, the theology of personal salvation in Christ fullest. In it are most wonderful miracles and widest and deepest doctrinal teaching and implication.

So it is not by any evidence newly discovered nor formerly known, nor by any logical process of sound investigation, that these most precious books of the Bible are to be taken from us. It is a purely arbitrary dictum that will not even discuss nor consider miracles or predictive prophecy. It does not assume that since the Book claims to be Divine these elements are necessarily to be expected, and therefore they are the very crux of the issue about them. That it is a human book in language is what constitutes it a real message to man and does not affect

its claim to be Divine in origin, in record of God's works and knowledge.

It has not been sufficiently emphasized by orthodox Bible scholars nor realized by Christian people that the German criticism is centered on these particular books, nor why it is so directed. These spiritual books of God stand immovable in the way of the German critic's effort to reduce the Bible to merely a Jewish folklore volume.

See clearly also that his method of attack is not a fair investigation and discussion of evidence, but an arbitrary ruling out of the whole issue. A lordly dismissal of God's works and knowledge as unhistorical and unthinkable! Miracles unthinkable! When all God's works around us are miracles; the goings forth of sun and stars, the growth of plants and trees, the glories of autumn leaves, the functions of life within man and without, all are miracles, millions of miracles daily before our eyes. Millions of doings absolutely beyond man to do, as much as was the miraculous feeding of 5,000 or raising of Lazarus, and most of them beyond man to understand. The books of God, if it be that, must in all good reason and of necessity have record of God's works and God's absolute knowledge.

* * *

PAGANISM IN AMERICAN INSTITUTIONS OF LEARNING

THAT the teaching with which Germany, for several decades, prior to the war, dazzled the eyes of educators throughout the civilized world, and which—especially in America—is still a menace to education, is very largely pagan in its origin, content and results, will be apparent to all who bestow upon it comprehensive and unbiased investigation. Nor is it at all difficult for either the professional or business man, or even the day toiler, to investigate this charge sufficiently to be convinced that it is well founded. Any public library will furnish the evidence; moreover, this evidence is abundant in the bookstores, and even in current periodical literature. Therefore, one wonders that so many, otherwise informed, are so woefully ignorant of the most vital issue now before mankind, and that people in every community are ready to accept, without questioning its merits, whatever the pretender in pulpit or classroom chooses to hand out to them.

This brand of teaching is known by several names. Its advocates call it "higher criticism," which is a misnomer, and "assured scholarship," which is ridiculous. Those opposed to the "made in Germany" scholarship frequently refer to it as "rationalism" and "destructive criticism."

However, a new name for this system of affirmations, which seeks the destruction of all things sacred, has been recently brought forward, and we are convinced that it is the most appropriate thus far introduced. A writer—himself a man fresh from the university atmosphere—a few weeks ago concluded in the *Sunday School Times* a series of articles, in which he declared, and proved, that the average American university is shot through with paganism.

As a sample of paganized teaching in institutions of learning in our own country, we shall refer to conditions in a leading State university, by quoting from a letter of recent date, written by a young lady, who is now attending this institution, to the principal of the high school she attended last year:

> It seems as if everything I have been taught to believe has been uprooted since I came here.
>
> I have been told that God made man by degrees, that the Bible is not divine, that Christ is to be ranked with Alexander, etc., etc.
>
> It does no good to say you do not believe what is taught. I did this, and, since then, my section teacher has referred to me as one of those "painfully good" people who close their eyes to science, lest they should discover that their religion is wrong! This is exactly what he said in section meeting, where twenty-five or more of us go to have our weekly "quiz."
>
> Please remember me when you pray, won't you? I do not wish to lose my faith, and I feel that God will answer your prayer.

This statement, with its heart appeal, is pathetic. Desiring to fit herself for a special service, the author of the letter felt that, of necessity, she had to take a course in the university of her State. She is now in the classrooms of this institution, where her most sacred heart-treasures are ridiculed, and where she is ridiculed by her teachers for attempting to stand fast in her faith.

In another paragraph, the young lady states that one of her teachers is a Theosophist, that another is a Unitarian, and that still another is a Christian Scientist. And she might have added that there are

teachers who are out-and-out atheists—such are in leading universities the country over.

The educator to whom the young lady's communication was addressed, says, in his letter to us:

> I wish it were so that our own schools would, or could, devote a strong department of education to the training of teachers for the public schools, instead of leaving it all to the State institutions, which turn out teachers antagonistic to the word of God.

These men have adopted the method of ridicule which is applied in the State university the young lady is attending—and practically all of the State universities, for that matter. If a paper opposes the paganism imported from Germany, it is called a "reactionary journal," and if a preacher lifts his voice against the German teaching, he is called a "fogy."—*Christian Standard.*

* * *

A HISTORIC MYSTERY

Abraham Lincoln is one of the mysteries of history. The ancient moulds were not used in shaping him. His career is as strange as legend, as dear as romance, as dark as tragedy, as real as sunlight. He was a son of pioneers, a Samson of the border, a Jupiter of the backwoods, a David of the sheepfold, an Ezekiel of the desert. His grandfather was slain by the Red Men of the forest; his own father almost shared a similar fate. But our human "almosts" are only straws floating upon the tides of destiny. Old Abraham Lincoln's little lad, Thomas, was not killed, as was his father, on that cruel morning in 1787. It was decreed that he should live and father one of the redeemers of the race. Little Thomas Lincoln, therefore, might have been as indifferent to the twelve legions of Indians ready to destroy. He was sheltered under the outstretched wings of divinity, even though they may have been represented by the brother's bullet that felled the Indian stooping over the child to slay him. Clerk-Maxwell used to say that each atom knows its place and goes to it. Are not the purposes of God of more value than many atoms? A star might get lost in the wilderness of space, but the future father of Abraham Lincoln in the wilderness of Kentucky—never!—*Rev. Frederick F. Shannon.*

LINCOLN'S SUBLIME FAITH

Abraham Lincoln's faith was sublime. "Faith in God," he said, "is indispensable to successful statesmanship." Like that ancient father of the faithful, our American Abraham went out, not knowing whither he went; but he firmly believed in a God of justice and truth, and it was counted unto him for righteousness. Asked what he thought during the Gettysburg campaign, and whether he was anxious about it, he replied: "No, I was not. Some were fearful, but I had no fears." Curious, General Sickles asked: "What do you mean?" Mr. Lincoln hesitated, but finally said: "Well, I will tell you how it was. In the pinch of your campaign up there, when everybody seemed panic-stricken, and nobody could tell what was going to happen, oppressed by the gravity of our affairs, I went into my room one day and locked the door and got down on my knees before Almighty God and prayed to Him mightily for victory at Gettysburg. I told Him this was His war, and our cause His cause, but that we couldn't stand another Fredericksburg or Chancellorsville. And I then and there made a solemn vow to Almighty God that if He would stand by our boys at Gettysburg I would stand by Him. And He did, and I will. And after that—I don't know how it was and I can't explain it—but soon a sweet comfort crept into my soul that things would go all right at Gettysburg, and that is why I had no fears about you." Then General Sickles asked him what tidings he had had from Vicksburg. "None worth mentioning," he replied, "but Grant is pegging away down there. I think a good deal of him as a general. I am not going to remove him, though urged to do so. Besides," he added, "I have been praying over Vicksburg also, and believe our Heavenly Father is going to give us victory there, too, because we need it in order to bisect the Confederacy and have the Mississippi flow unvexed to the sea." As the man of faith spoke these words he did not know that Vicksburg had already fallen, and that a gunboat was even then rushing to him with the news which would make that Fourth of July forever memorable in American history!

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Evangelistic preaching adds nothing to the gospel but only brings it to the knowledge of men.—*Lawrence Keister, D. D.*

The Sanctuary

The Royalty of Service

BY DAVID JAMES BURRELL, D.D., L.L.D.

Whosoever will be chief among you, let him be your servant.—Matt. 20:27.

AND who would not "be chief?" A man without ambition is a mere manikin. "Better not be at all than not be noble." There is much of sound wisdom in the remark of Cæsar that he "would rather be first in a small village than second in Rome." Life is a ladder, and climbers are the only people who reach the top.

But how can it be done? How can one forge to the front? "By riding roughshod over all competitors," says the world. "By serving all," says Christ. Which is right? Let current events teach us. Chauvinism has recently been riding to a fall.

The way of service is the only way of good chieftainship; because it is the divine way. God himself is supreme by virtue of the fact that he is Servant of all. His goodness is a universal dispensation; like the light of the sun which shines for all.

God unveils himself in Christ; who is the very incarnation of service. His life is briefly comprehended in the monograph, "He went about doing good."

He was the most ambitious man that ever lived in this world of ours. His purpose, as he announced it, was to establish a Kingdom, in which his own glory was destined to cover the earth as the waters cover the sea.

How did he propose to do this? By being servant of all. He said, "The Son of Man is come not to be ministered unto but to minister." Only once did he assume the outward form of royalty, namely, when he suffered the multitude to escort him to Jerusalem with waving palms and cries of "Hosanna to the Son of David!"

But that incident must be interpreted in the light of another which occurred four days later. His disciples had been disputing as to which should be greatest in his kingdom: when he, knowing what was in their hearts, took a towel and girded himself and pouring water into a basin, washed his disciples' feet, saying, "I have given you an example that ye should do as I have done unto you."

And the next day he was crucified. Never in all the centuries has there been such an illustration of the supremacy of service as when the King of kings suffered himself to be hung up betwixt heaven and earth that he might "taste death for every man," even for those who slew him.

And for what reward? "A name!" A name "which is far above all principality, and power, and might and dominion, and every name that is named not only in this world but in that which is to come."

In heaven a great multitude that no man can number ascribes glory and honor and dominion and power to that name; and on earth an ever increasing host of believers sing,

"O that with yonder sacred throng
I at his feet may fall;
I'll join the everlasting song
And crown him Lord of all!"

What is Christ doing in heaven now? Still serving; and reigning *because* he serves. In the parable of the marriage feast he said, "Blessed are those servants whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself and make them to sit down to meat and will come forth and serve them." (Luke 12:37.) Reigning, interceding, serving! This is Christ's way.

And this is the very opposite of the world's way. You have seen, perhaps, a remarkable picture called "The Conquerors," in which Cæsar, Alexander, Napo-

leon, Attila the Scourge, Boadicea and Timour the Tartar are represented as advancing on battle steeds and in war chariots, with blaring trumpets and waving banners, leading a militant host. On either side, as far as the eye can reach, are naked bodies of the slain in attitudes of anguish, headless and dismembered. Such has been the progress of the mighty toward the conquest of the world.

Look on that picture and then on this: a Man in homespun, with a humble retinue of handicraftsmen, is making an itinerary through Galilee. The people of a certain village, having heard of his approach, are bringing out their sick and laying them on couches along the way. The lame and halt and withered are there, mothers with ailing children in their arms, blind men hoping to receive their sight, and lepers in the distance with their fingers on their lips. He enters— this Man in homespun—the Servant of all. He passes through the village street, saying, "Be whole!" "Receive thy sight!" "Arise and walk!" The King of kings in the guise of a servant has passed through the village on his way to universal conquest; and behold the people are rejoicing and making merry behind him. Thus does he stoop to conquer. It is the divine way.

Now listen to this: "Let the mind be also in you which was in Christ Jesus: who, being in the form of God, thought it not worthy to grasp his equality with God: but made himself of no reputation, and *took upon him the form of a servant,* and was made in the likeness of man. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow."

So much for Christ; now let us turn to the Christian, who is so called because he professes to be like him.

The Christian should be of all men most ambitious: ambitious to be like Christ, to make the most of himself, to occupy the largest possible field of influence in the behalf of his fellow men and for the glory of God.

And the way to this sort of chieftainship is pointed out in the words, "Let him be servant of all." What was it Jesus said at the foot-washing? "I have left you an example. On another occasion he said, "I am among you as one that serveth: and I have appointed unto you a kingdom, as my Father hath appointed unto me." (Luke 22:27.) The symbol of our servitude is the yoke, which is always for two. When we serve, the Lord serves with us and through us and beside us.

Do you ask what our reward shall be? Service is its own reward. There is no pleasure like that which Cowper calls "the generous pleasure of a kindly deed." It is, as Shakespeare says, "twice blessed; it blesseth him that gives and him that takes." A clerk searching among the accounts of Edward II found this singular entry, "Half a crown to the jester for making the king laugh." When we remember melancholy Edward we are moved to concede that the jester earned his pay. But the half-crown was the smallest part of it; for doubtless when Edward laughed the jester laughed with him. Joy is infectious. The heart always burns in loving service.

In one of Horace Mann's lectures he says, "The soul of the truly benevolent man (He might have said *the truly great*) does not seem to reside much in its own body. Its life, to a great extent, is a mere reflex of the lives of others. It migrates into their bodies and, identifying its existence with theirs, finds its own happiness in increasing and prolonging their pleasures, in extinguishing or solacing their pains."

And the influence of service outlives the servant. Shakespeare never said a falser thing than this: "The evil a man does lives after him; the good is oft interred with his bones." The evil we do may be forgotten, but our loving-kindnesses are immortal. One may forget that daVinci painted "The Last Supper;" but the dim figures of the men who sat around the table will always be remembered because they are ceaselessly going about doing good.

But the great reward is the "penny at evening," bearing the image and superscription of the King and "Well done, good servant." This is the token that opens the gates of heaven to all believers; the blessed heaven whereof it is written, "There his servants do serve him."

For what is heaven but promotion to larger tasks? "Are they not all ministering spirits, sent forth to minister?" Hell is simply self-service; heaven is the service of everybody but self.

We conclude, then, that to reign is to serve. The inscription, "Ich dien" * on the shield of the Prince of Wales is a royal one.

In Cologne Cathedral there is a rude wooden image of a giant with a child on his shoulder. "Who is this?" I asked the sacristan; and he answered, "This is Offero, the man in search of a master." Then he told the story: Offero would serve only the mightiest. He offered himself to the king; and served him well, until on a certain occasion in the banquet hall the name of Satan was mentioned, whereat the king turned pale. "Why art thou frightened, O king?" he asked. "Because this is the prince of darkness and he is mightier than I." The giant went in search of the prince of darkness and found him without difficulty. He entered his service and all went well until as they were journeying they came to the cross-roads where stood a crucifix. There Satan fell a-trembling and refused to pass on. "Why art thou afraid?" asked Offero. "Because this is Christ, who is mightier than I." Then Offero went searching for Christ. A bare-foot friar told him to wait at the ford of the river until Christ should pass. He built him a hut, accordingly, and helped travelers on their way. One dark night he heard a voice without, calling, "Offero, come and carry me over!" He found a child awaiting him, lifted it upon his shoulders and, staff in hand, entered the ford. The winds blew fiercely and the waters rose above him; the burden on his shoulders grew heavier and heavier until it seemed to crush him; at length he reached the other shore, set down his burden, and lo! Christ stood before him, saying, "Inasmuch as thou hast done it unto one of these least, thou hast done it unto me."

"—And in the moonlight blue
The giant saw—not the wandering boy,
But him who walked upon the sea
And o'er the plains of Galilee;
Till, filled with mystic, awful joy,
His dear Lord Christ he knew.
"O little is all loss,
And brief the space 'twixt shore and shore,
If thou, Lord Jesus, on us lay,
Through the deep waters on our way,
The burden that Christopheros bore—
To carry thee across!"

No man is his own man. We are interdependent units in the world's social life. The only question is whether we will serve meanly or splendidly. The basest serve themselves; they serve the lust of the flesh, the lust of the eye and the pride of life. Christ stands for the noblest and best. "Names name him not," but of all his names none is sweeter to a Christian than that by which the broken-hearted Magdalene called him when she found him standing beside the empty sepulchre: *Rabboni;* that is to say *"My Master!"* Let old George Herbert interpret it:

"How sweetly doth 'My Master' sound:
My Master!
As ambergris leaveth a rich scent
Unto the taster,
So do these words a sweet content,
And oriental fragrancie:
My Master!"

Blessed are they who stoop to conquer, as Christ did; who wear the yoke on their way to the crown. For those who serve and suffer with him shall also reign with him.

*"I serve."

RELEASE THEM

BY EVANGELIST SAM A. M'COOK

"Take ye away the stone. Loose him and let him go."—John 11:39-44.

BURIED in the grave of doubt, many a soul for which Christ died, many a life he purchased with his blood, many a being for which he gave himself a ransom, lies dead in sin and the stone of infidelity closes the way to awaken that life and call it from the death of sin.

In the Cave of Disappointment, lie the gaunt, dark skeleton of dead humanity, perished in a cold, cruel, heartless world. The door is sealed. They are our children, our young people. Some mother's son, some father's precious girl, once full of life, the world loomed up with promise before them. Their eyes flashed with a gleam of hope. Their faces beamed with emotion. Their lips quivered and their fingers tingled with enthusiasm and expectancy, but an evil day came and the fevered pulse gave way. The slippery path seemed too steep. O, how they pined for love. O, how they yearned for some one to take them by the right hand. But they are dead and their tomb is sealed with the stone of insincerity.

In the tomb of discouragement lie souls dead in sin. Life's burdens were too heavy, life's sorrow too great, life's disappointments too many, life's trials too thick, life's temptations too strong to meet alone.

Our Christ said, "Bear ye one another's burdens," but we forgot that when we touched these souls. Jesus said, "Love ye one another, even as I have loved you." But you know some way this slipped our memory as we passed along the way. O, the tomb was sealed with the stones of pride and conventionalism and we never took time to think that these quivering, panting hearts, fainting beneath the burden, were dying for a little bit of love. And in the tombs of fear are the souls of men, dead in iniquity, dead from indifference, dead from morose disgust and the tomb is sealed with the stone of criticism and censure.

Take away the stone, for behind it are the ghostly corpses of men and women, boys and girls, buried in the tomb of despair, sealed with the stone of our indifference. Indifferent to the needs of the human race. Indifferent to the salvation of an immortal soul. Indifferent to the sufferings and death of the Crucified Son of God. Indifferent to his call. Indifferent to his command. Indifferent to his pleading. Indifferent to his glory, a place in his kingdom and a crown of righteousness at the end of the way.

Take away the stone, where lies buried humanity. This was man's part to perform. This was the Master's command.

The stone lay between his call to dead Lazarus and the ear that would hear that call. Take away the stone. This may be your task. It may be mine. It is the Master's command. It is humanity's part in saving lost souls. The stone removed he called with a loud voice, "Come forth." Lazarus came, bound with the grave clothes and a napkin over his face.

Yes, my friends, with the stone of doubt and infidelity, insincerity, pride, conventionalism, public criticism and indifference rolled away. Many a man counted beyond redemption, many a man given up by the Church; just as Mary and Martha had given up their brother, as dead too long to rise again, has been made to hear a call of the gospel and through conviction has come forth bound, yes, bound in his grave clothes with a napkin over his face. But Jesus says, "Loose him and let him go." Take that napkin from off his face. Let him see his Christ and live again.

Let those ears hear the words, "I am come that they might have life and have it more abundantly."

Let those eyes get a vision of a new life, hid with Christ in God. Let that stilled tongue be loosed to sing his praise. Let those once purple lips tell the story of a life that never dies.

"Loose him and let him go." Let those hands, that once lay stiff and lifeless over a heart that was paralyzed with sin, that knew no beat of sympathy and love; those hands that were too cold in the death of sin to do a noble deed, let those hands now find their task of binding up the broken-hearted and reaching down into the deep pits of sin and despair, pointing disconsolate manhood and womanhood to the Lamb of God that taketh away the sin of the world.

O, loose him and let him go, that those feet, impotent and lifeless, may run upon

the highway of holiness and not grow weary. That those feet may swiftly carry the message to a dying world. Tell them of a risen Lord; tell them that he rolled the stone away; that he tore aside the Roman seal and broke the band of death that bound. He folded and laid the napkin away and left the grave clothes in the tomb. O, loose him and let him go to spread the glad tidings to the world, that Christ, our Lord, still lives and has become the first fruits of them that slept.

"O, blessed hope,
O, sacred faith."

"Loose him and let him o" that he may show to all mankind, the power of God in making the dead to live again.

"Loose him and let him go. There is a message for him to tell. There is a poor blighted, withered life somewhere out in the dark night of sin, groping along the weary way to hell, that he may lead back into the marvelous light and liberty of the gospel of peace.

"Loose him and let him go." There is a task for him to take, a deed for him to do. No other eyes can catch his vision. No other ears may hear his call. No other soul may quiver with his emotions. No other heart can pulsate with his sympathy. No other tongue can tell his story. No other lips can sing his song of triumph. No other hands can perform and fill his mission. No other feet can run his errands of love and helpfulness.

Somewhere there lingered the Spirit of the dead Lazarus, ready to reinhabit that cold lifeless corpse, at the Master's command. Somewhere, buried beneath the debris of sin and shame, misery and woe, and crime, there lives a spark of the divine in the human soul. Yes,

"Down in the human heart,
Crushed by the tempter,
Feelings lie buried
That Grace can restore.
Touched by a loving hand,
Wakened by kindness,
Cords that were broken
Will vibrate once more."

"Take the stone away...Loose him." 'Tis my Master's command. It came from his loving heart, it fell from his tender lips. It was spoken to human ears. The task must be done by human hands. That task then is mine, that task is yours. Unperformed, some soul will putrefy in sin's dark tomb and be forever lost.

CHRIST OUR TEACHER AND OUR EXAMPLE

BY THE REV. P. E. SMOKE

Lord, teach us to pray, as John also taught his disciples.—Luke 2:1.

IT was not an unusual thing for Christ to pray. He made prayer the real battle and battlefield of life. His seasons of prayer were often seasons of struggle, trouble, and strivings. The fact that the good Master, the ideal man, prayed, inspired the disciples to pray; for if Jesus found help and power in prayer, how much more His disciples; if He needed to pray, how much greater was their need.

Jesus is the great Master Teacher in the school of prayer. The teacher or religious friend who helps another to unburden his heart in prayer to God, to pour out his spirit in submission or in dedication to the Divine Saviour, is rendering the highest possible service one human being can render to another.

Our Lord's example in prayer points out two lessons we learn from this great Teacher.

1. He based all prayer on the Fatherhood of God. Prayer is not an effort to tell God what he knows already, nor an attempt to change His wise and loving will; but it is the unburdening of heavy hearts, the converse of our hearts with the Father.

2. Our Lord's example in prayer consists in the endlessness of the warfare in prayer. Each victory is followed by a fresh battle, and new enlistment. Disbanded soldiers make dangerous citizens.

The best of men need direction in prayer. The subject-matter for prayer is to be found in the Word of God. Its very precepts teach us how to pray. They describe the spirit of prayer; while they teach us what graces to ask for, and for what duties we need strength. The Bible teaches us where to go for assistance in prayer. For through Him we have access by one spirit unto the Father. Let your mind be richly furnished with all God's truth, and let your bosom be filled with devotional emotions, and then freely utter your request before God. Lord, teach us to pray.—*Evangelical.*

* * *

No servant of God ever won a victory by a compromise with the devil.—*Lawrence Keister, D. D.*

THE TEN-POINT CHRISTIAN

BY THE REV. J. W. WEDDELL

The love of Christ constraineth us.—2 Cor. 5:14.

FAITH. I believe in the Bible as of divine inspiration and authority.

2. Confession. I accept Jesus as my personal Saviour.

3. Life. I will follow Christ as my Master and Lord in all things, and will seek to study his Word to know the way.

4. Church. I will unite in fellowship and worship with those of like faith and fealty, and will take my denominational paper in order to keep in touch.

5. Service. I will recognize my share in the burdens as well as the privileges of church connection, and will endeavor to find and do my part in the work.

6. Consecration. I will devote all I have and all that I am to the cause I have espoused, and will let that devotion show itself in faithful attendance and generous giving.

7. Evangelism. I will make my personal witness for Jesus, and seek to win the lost at every opportunity.

8. Missions. I will co-operate in every effort for the sending of the Gospel abroad, and be ready to go myself if personally called of God.

9. Social Work. I will sympathize in every community movement to abate evil and promote righteousness, seeking thus in every way to apply the religion of Jesus as broadly as possible to the life that now is.

10. The Quiet Hour. I will lift my prayer continually to Jesus, under the guidance of the Holy Spirit, humbly and joyfully watching and waiting till he come.—*Journal and Messenger.*

* * *

A Woman's Memorial

MATTHEW 26:13

Jesus knew full well the ignorance of these men, but He rebuked them for covetousness. They did not love the poor near so much as a full purse. And Jesus saw it! vs. 6, 7.

1. Her love was measured by her gift —she gave all.

2. Her love was measured by her deed —she did what she could.

3. Her love may be measured by her knowledge,—she intuitively knew about His sacrificial death. v. 8.

4. Great is her reward. The Master honored her according to the measure of her unselfish love, which found expression in such an appropriate way. v. 9.

LENT

BY HARRIETTE H. BROOKS

Through all these long, sad forty days of Thine,
Lord, fill me with adoring sympathy,
In meek attendance may I mark Thy steps,
Content to walk the lonely path with Thee,
O, fasting Christ.

From cold, compulsory service make me free,
For Thy great heart would none of grudging love,
I would unbidden taste the Cup with Thee,
And vain and worldly pleasures rise above,
O, loving Christ.

To live so emptied of this worthless self,
That Thy great love may fill and through me shine,
To wrestle in my wilderness with sin,
And conquer through Thy grace and strength Divine,
O, tempted Christ.

'Tis sweet to feel that so I touch Thy life,
So share Thy conflict over sin for me,
That with Thee in the Garden I may pray,
And weeping, bow before Thee on the Tree,
O, suffering Christ.

And then, Thy sorrows having humbly shared,
To greet Thee, Lord, as one long loved and known,
When with exultant heart, on Easter Day,
I hail Thee Victor, o'er the sealed stone,
O, risen Christ.

—*The Churchman.*

International Sunday School Lessons

By The Editor

THE TEN COMMANDMENTS

EXODUS 20:1-17

(Made in Germany.)

EXODUS 34:28, "in its present form suggests that the Ten Commandments are to be found in the preceding context, verses 1-27. This is the J. Decalogue, older than the E. Decolague of Exodus 20. But there are more than ten commandments, and scholars disagree as to which were the original ten.

"All scholars are agreed that the Decalogue belongs in the E. literature, and owes it present form to the Deuteronomical movement (700-650 ff., B. C.) There is practical agreement that the original Decalogue consisted of the ten "words" without the expansions or reasons for obedience; the biblical expression, "the ten words," stylist considerations, and comparison with Deuteronomy 5, lead to this hypothesis.

"E. in its original form, did not contain the Decalogue. It was inserted by a later hand between Ex. 19:19, 20:18.

"Sinai, the sacred mountain of God, was regarded by succeeding generations as the spot where the covenant between Israel and Jehovah was established and where all of Isarel's laws were promulgated. The further removed from the days of Moses, the more firmly did each succeeding generation cherish this tradition. Each new code, although it incorporated new principles and laws adapted to new conditions, was attributed to Moses. In time all of these codes naturally found a place in the growing body of legislation that was connected with Mount Sinai.

"The earliest prophetic narratives suggest the historical basis of this later expanded tradition. In slightly different form, they each picture the revelation at Sinai and preserve that primitive decalogue, which appears to have been the basis of the original covenant between Jehovah and his people.

"The Old Testament contains three distinct accounts of the divine revelation at Sinai. In P. the cloud is represented as covering the mountain and the appearance of the glory of Jehovah is like a devouring fire on the top of the mountain. Into this cloud Moses ascends and there receives the law. In E. a thick cloud likewise envelopes the mountain, which is designated as Horeb or simply the mountain. When, at God's command the people approach, they are so terrified by the thunder and the lightnings that they request Moses to receive for them the divine message. In J. the people are forbidden to approach Mount Sinai, which is enveloped with smoke and quakes violently. Moses himself ascends to receive the divine message.

"The three narratives, therefore, agree in the statement that a bright cloud, lighted up by flames of fire, shrouded the mountain. E. implies that a raging thunder storm revealed to the waiting people the presence of their God. The picture in J. and P. perhaps suggest an active volcano. Either phenomenon, so majestic and awe-inspiring, was calculated to make a profound impression upon the consciousness and memory of a primitive people, accustomed to the dry, almost rainless tracts of Egypt and the desert. Thus it is, that, in language peculiar to itself, each tradition records the fact that the Deity made His presence powerfully felt at this initial stage in the life of his people.

"The oldest traditions state that the obligations assumed by the people were formulated in ten brief commands. According to J. in Exodus 34, these commands were inscribed by Moses on two stone tablets, which he had prepared by divine command. In the later versions of the story (Deut. 5:22), Jehovah himself is represented as having inscribed with his own finger these ten words on two tablets which he gave to Moses.

"In the present order of the narratives in Exodus, two distinct decalogues are given, the familiar one in Exodus 20 and the more distinctly ceremonial decalogue in Exodus 34. The implication of the narratives, however, is that the same decalogue was promulgated in both cases, and there is no suggestion that its original form was changed in the second account of the giving of the law.

"In the light of the variations between

the two decalogues, two distinct questions arise: Which was the older and original of these decalogues? and, What is the explanation of their present position and order? The contents of the decalogue given in Exodus 34, at once suggest that it is the older of the two. Its language is that of J. In its original form it was apparently the immediate sequel of the account of the divine revelation in Exodus 19. Practically all of its regulations are repeated in slightly different form in the corresponding E. laws found in Exodus 20:22-23; 19.

"Thus the two oldest prophetic narratives testify that this ceremonial decalogue was a common heritage coming from the earliest period of Hebrew history. It is also significant that each of its regulations is repeated in the Old Testament at least three, and some of them seven times. It would seem therefore, to represent the foundation of Israel's legal system.

"The tradition that the decalogue was written on two tablets of stone is found in both of the early prophetic histories. Possibly these tablets with the ten words were first set up in the temple of Solomon that their contents might be read and thus impressed upon the consciences of the people. The brief decalogue form suggests, however, that the ten words were originally intended to be written not on stone, but upon the popular memory. The simplest explanation of their decalogue and pentad form is that they originally consisted of two groups of five short commands or words, each of which was to be remembered in connection with a finger of the two hands. The decalogue would appear to have been the form in which, from earliest times, Israel's popular laws were cast. This simple but effective method of impressing vital truths upon untrained minds is well worthy of the inspired genius of a great prophetic leader like Moses.

"A careful examination of the context of Exodus 19-34 reveals much editorial revision. In view of the transcendent importance of Sinai and Moses in the thought of later generations, such revision was almost inevitable. In their present setting the presence of two distinct decalogues, written on tablets of stone, is explained by the story of the apostasy of the Israelites in connection with the golden calf. The evidence, however, is strong that the story of the golden calf is one of the later additions to Exodus and that it was not found in J. The earlier prophets, and even Elijah and Elisha, make no protest against the calves or bulls, overlaid with gold, which Jeroboam I. set up in the national sanctuaries at Bethel and Dan. The obvious protest, which the story of the golden calf contains, clearly comes from the more enlightened age, when prophets like Amos and Hosea had begun to look askance at the practices which flourished at the popular shrines.

"A later compiler has found or made a place for the ancient decalogue of Exodus 34 in the light of the statements that Moses, at the sight of the golden calf, destroyed the first two tablets. The compiler fails, however, to explain why the two versions differ so widely in theme and content. When the late material has been removed, the original decalogue in Exodus 34 appears as the immediate sequel of the J. account of the revelation at Sinai. Similarly the sequel of the E. version of the revelation is not the decalogue in the first part of Exodus 20, but the closing verses of that chapter and the laws which follow. It would seem, therefore, that a later compiler made the words "Moses spoke and God answered him" (at the close of ch. 19), the occasion for introducing the nobler ethical decalogue of Exodus 20.

"This decalogue is found again in a very different setting in Deuteronomy 5. It is attributed to Moses, but the occasion is not the establishment of the covenant at Sinai, but his farewell address on the plains of Moab. In the Sabbath command the older term *observe* is used in the Deut. version rather than *remember*, suggesting the Deut. version is the older of the two. Otherwise the original ten brief words in Exodus 20 and Deut. 5, are identical. Each version has, however, been supplemented by many explanatory and hortatory notes. Those in Deut. 5, agree in part and differ in part from those in Exodus 20, showing that each version has passed through different hands. Thus, for example, to the exhortation in Exodus 20 to "honor thy father and thy mother that thy days may be long," the version in Deut. adds, "and that it may go well with thee."

Prayer Meeting Service

BY A. WILLIAM LEWIS, B.A., B.D.

March is the beginning of spring months, but in the northern latitudes, it is mostly a matter of faith. Before the spring really comes we have often much blustery, cold weather. This month ought to stimulate our faith in things "not seen as yet."

THE WAGONS OF JOSEPH

GENESIS 45:16-48

THE great need of today is to convince men of the reality of God's inworking power in men's lives and in the history of nations. After the great war began millions in Great Britain began first to see that the good in themselves came through the Church of Christ. Now the great peril is that men will fail to see this, and forget Christ and His Church.

Jacob could not believe that Joseph was still living and the leading man in Egypt, until he saw "the wagons of Joseph."

The world is waiting to see the wagons of Christians, the material evidence that they are alive in Christ. Millions have been sending their wagons, but other millions have been slackers in Christ's cause. The men of the world do not go to church, nor read their Bibles overmuch, and the only way to reach them is through our exemplary lives, Christ in us.

Christmas is the realizing in material form of the Gospel.

Jacob did not care how much the wagons cost, or whether they were of artistic workmanship. If people are in earnest they will not criticise those that bring their wagons. The other-worldly life is its own evidence.

Joseph did not own the wagons. We may get others to help.

Who have been the best friends of humanity the last nineteen hundred years? Who has fought for liberty? Who has given to the poor? Who has made the earth a better place for man? Search the Church Rolls and you will find him. All that have canvassed for philanthropy know this.

The wagons sent by the Church the last hundred years to all parts of the earth have carried conviction. The lives of the missionaries in their unselfishness have leavened the countless millions of heathen lands.

The philosophy of East India can meet the reasoning and eloquence of Christian America. They say, "Very beautiful. Good for you, and ours for us." But the wagons of the Christians, the Christ-like lives, have won millions.

The Church has sent its wagons everywhere during the war. It has laden them with the finest of the wheat. Many have taken the wagons, and put new horses in the shafts, and claimed them for civilization.

* * *

SOCIAL REGENERATION

LUKE 4:16-32

WE have heard much of Social Gospel during the past few years, but much of it has been extreme and lopsided. Some have given us moonshine for sunlight. The Kingdom of God on earth is organized society.

Man is a social being; and he was not intended for a hermitage. Christ planned for more than isolated individual souls, snatched as brands from the burning. He will be satisfied only when His gospel regenerates society. All the Christian organizations, secret and open, are daughters of the Church. The Red Cross Society has been styled "The Greatest Mother in the World." She may be the greatest *sister;* but the great Mother is the *Church.*

We are thankful that all the great leaders of thought and of the Peace Conference are Christians, planning for the reconstruction of the world through the spirit of the Church. All through the war a constant appeal has been made in everything to the Ministers of the Gospel. Earl Grey, once Governor General of Canada, before he died, left this for his testimony: "I want to say to the people, there is a real way out of the mess materialism has got us into. I have been trying to tell them for thirty years. It is Christ's way. There is nothing can help humanity, I am perfectly sure of this, there is nothing except love. Love is the way out and the way up. This is my farewell to the world."

Christ in the hearts of men is the Regenerator of Society.

THE PRAYER SOURCE

ACTS 9:10-22

"MORE things are wrought by prayer than this world dreams of." In all the Christian centuries a strong accent has been placed on prayer.

Our everyday life is full of prayer. It is more than asking favors. Prayer is communion with God, in spirit. In a vision to Ananias in Damascus, the Lord made prayer the pivot. "Behold he prays." It is like the "turn table" on which a great locomotive is turned to the right track.

Prayer helps us to change "right about face," if we are wrong. Some one expressed wonder to Cecil Rhodes that he had changed his mind. "I have done it as quickly as I could, for I found I was wrong."

Prayer to Jesus Christ was the beginning of a new era for Saul, so that he became Paul the Apostle.

The best preface to prayer is thinking. Paul had cause to pause and think. Where is the source of life and works? Think! "Stop! Look! Listen!"

Prayer prepares us for Christian fellowship. Saul and Ananias came together on a different platform after prayer and vision. "Brother Saul, the Lord Jesus, whom you saw on the way, has sent me."

Prayer prepares for Christian service. Now we have the greatest opportunities of Christian service the world has ever seen. The best possible organizations will carry out our smallest act of love; and the Church for a hundred years has been leading the way for such world-wide helpfulness.

The public service of worship are helps to these ends. "Bear my name before the Gentiles."

God is the hearer and answerer of prayer for our life, for our works, for our hope of eternity. "Men ought always to pray and not faint."

* * *

THE JOY OF ACHIEVING

HEBREWS 12:1-4

MANY people spend much of their time and energy in lamenting their trials and sufferings and defeats. Some have seen little in the late war except the suffering and loss. Christ took the right view of earth's miseries. "For the JOY that was set before Him, endured the Cross."

Many avoid thinking of the Cross, and keep away from the Holy Sacrament, because their chief thoughts along those lines are of pain. They wonder why we call the day of Crucifixion *"Good Friday."* Jesus had a thought of joy, illuming all His prethought of His sufferings.

The soldiers, after the fighting ceased, thought more of the victory won than of the suffering. It is comparatively easy for us to feel this way after the pain is past. Heaven will be a long time of rejoicing over the great tribulations through which we shall have come on earth.

How best worry through our trials? By thinking of what we are living into our soul and doing for others. A man digging in the mud at the foundation of a pier of the Brooklyn Bridge, was asked how he could stand it all day, and he wisely answered: "Oh, we think of the beautiful bridge that is *going* to be."

Let us ever think of the Cross as a symbol of the most glorious victory ever won on earth. A German helmet is considered a souvenir of victory. Jesus wrested the accursed cross from the devil, and made it a symbol of divine love and eternal victory.

Let us think of the Lord's Supper as a symbol of the Feast of the Lamb in Heaven, a Love Feast. It is not a sad memorial of defeat, but the glad expression of triumph over the worst in earth.

Let us live the *joyful* element in our religion. Let us give and suffer and work and die, if need be, *cheerfully*.

The Missions of the Church are marches of triumph, amid seeming failure and defeat, suffering and death. Already we can look back upon the wonder-victories of the Gospel the last hundred years, the awakening of nations, so that Christ has become the "Desire of all nations."

Christ's joy and ours for all eternity looms up before us, to cheer, to inspire, to quicken faith and brighten hope, during dark days.

* * *

"I am glad to renew my subscription to the BIBLE CHAMPION. I find it filled with truth and only wish that many would read it and stand up boldly for all it teaches."

The Club

Hygiene for Clergymen

BY PROF. L. T. TOWNSEND, D.D., S.T.D.

WHILE reading these articles the thought may have come to some one that too great stress is being placed upon good health and a long life, and too little upon other things of importance to clergymen. We have not been speaking of other things; those will be considered later. But we insist that unless health is attended to there will be hours of regret in the future when the preacher finds himself deprived through ill-health of a degree of success that under other conditions might have been attained. It calls for no argument to show that in proportion to the perfection of the clergyman's physical condition, other things being equal will be the perfection of his sermon building, his pulpit power and pastoral efficiency.

Is the reply made that some sick and enfeebled men prepare better sermons than others who are in the enjoyment of perfect health? That is true; but shall the reasoning therefore be this, that clergymen should get sick and become enfeebled that they may do better work and build better sermons? That, as every one can see is a vicious and crazy kind of logic. It is the drawing of conclusions from imperfect and limited data. If sick men ever have done exceptionally superior work, which doubtless has been the case, it is because they have been in possession of exceptionally superior mental or spiritual endowments which have enabled a sick body to triumph over physical ailments. But if to those endowments perfect health were added the efficiency would of course be immensely enhanced.

Sickly men who have been great preachers always will be found to have had either strong passions, a glowing imagination, sparkling wit, cogent reasoning vehement action or some other prime characteristic of great intellectual and oratorical power.

For example Robert Hall while sick and suffering agonizing pain builded better sermons than has many a preacher who scarcely ever felt a twinge of pain in all his life. But Robert Hall had remarkable mental and especially oratorical power not aften equalled. He had energy and professional enthusiasm enough for twenty ordinary men.

Sick people in the literary field as well as in that of oratory have in some instances been brilliantly successful. But those men were successful in spite of their physical condition not through being helped by it. No sensible person can doubt that far greater would have been their success if to their natural endowments there had been added physical health.

Does it seem humiliating that clergymen, ministers of the glorious gospel of salvation must be mindful and even very careful of the physical body—this earthen vessel with its unseemly stomach, liver and intestines? Nevertheless the fact is this that the brilliancy of the best intellects and the power of mind over other minds depends in a very considerable measure on what one does in behalf of his stomach, liver, kidneys and intestines. We ought not to be foolish but should take things as they are. There is scarcely room for doubt that a thousand sermons, prepared by brains as fine as any in the land, brimfull of good sense, good will, and sound theology, fall flat and dead every Sunday, that would have worked wonders in building up Christian character and in bringing sinners to Christ if those who preached them had had a healthy liver. Many a man with Bible, concordance, hymn book, and vigorous health has become a more efficient minister of the gospel than others who have had the advantage of splendid libraries, college and university training, together with many other advantages.

We are tempted to say that there are educated clerical dyspeptics, often a burden to the churches they are trying to serve, who would better quit the ministry

for a while, chop wood, plant corn, dig potatoes or keep hens, and then return to the pulpit, and in the future let the care of the body, the temple of the Holy Spirit, have a fair chance and a fair amount of time and attention.

We are not alone in the high estimate we place upon the health problem. In an address to the Princeton students President Patton made these statements:

"You may not need theorems, but you will need digestion every day. I wish during my early life I had thought of my health more than I did. A frequently recurring headache, a bad appetite, and sleeplessness are solemn warnings you must heed, or pay up for debts sooner or later."

Dr. Richard S. Storrs while giving advice to a class of young ministers used these words:

"The general and harmonious intellectual vigor, whereby one conceives subjects clearly and fully, analyzes them rapidly, sets them forth with exactness in an orderly presentation, and urges them powerfully on those who listen — this requires opulence of health; a sustained and abounding physical vigor. In the absence of this, the power will decline. If the mind still works energetically at all, it will do so only by jerks and in spasms, not continuously.

Every student knows, for example, how easy and swift mental processes are on some days, which on others are tardy and difficult; because in the one case the mind takes vigor from the body, and the thoughts go forth refreshed by its health, while in the other case there seems to be a mist on the brain, from some perturbed state of the physical system, or the invisible spiritual muscle which holds the mind to a strict and searching investigation of subjects has been silently relaxed.

"Health is the bed-plate, on which the whole mental machinery must rest and work. If this be cracked, or displaced, all the mechanism that stands on it will be jarred and disturbed, and made ineffective."

In an inaugural address Thomas Carlyle enforces the thought of health thus:

"Finally, gentlemen, I have one advice to give you which is usually of very great importance, though a very humble one. In the midst of your ardor remember the care of your health. This would have been a very great thing for me if I had been able to consider, that health is a thing to be attended to continually; that you are to regard that as the very highest of all temporal things for you. There is no kind of achievement that you could make in the world that is equal to perfect health."

These sayings and what we have been urging upon the attention of clergymen suggest some of the reasons why we may have seemed to some of our readers to have over-magnified the importance of hygiene for clergymen.

This is the third of a series of articles on Hygiene, by Dr. Townsend. The first appeared in the January number.

Propaganda for German Language

A YEAR of residence in the mysterious East has taught me to value the wisdom of the ancients. The sayings of the ancient Chinese are filled with wisdom, and one which is particularly appropriate today is this: "The most important thing in life is to have a big funeral." America, and, indeed, the whole civilized world, is striving to create the material for the largest funeral ever known. We are striving to bury German militarism for the love of civilization, and while we are striving we must not forget that the proper time to speak a good word of your enemy is when you stand before his well-filled grave. We shall not forget, further, that "when you pray by a dead mule you should always pray by his head."

Germany is not dead. She is not beaten. As yet we are uncertain whether she is even checked. Our first task is to make this certain. Then we must stand firm against a no less dangerous German drive for peace without victory. And then comes peace with victory, and the great funeral.

So far our lot has been easy, but it can no longer be so; for "this sort goeth not out save by fasting and prayer." We need for our task an informed public opinion quite as much as a trained army, for we know that the only forces which can insure victory are the great, silent, moral forces, bred of certain knowledge. These alone can hold this nation steadfast in victory, silence the scoffer and the unbelieving, and awe into silence the "whispering traitor."

Professor Sperry, in his testimony before the Senate, recently declared that the German Reichstag, in 1912, appropriated one million marks for the teaching of German in the schools of foreign countries. Unless Germany's calculations are false, we are playing into the hands of her world ambition when we allow men and women with Prussian souls to teach the German language to our youth. Can we not see that the whole position of America equally depends upon how many millions of our own people will in future speak German? We all know this, and yet, disguised in a hundred ways, sly, stealthy, ruthless, the German propagandists are still at work, in every city of our land, striving by every means to make America accept the supremacy of kultur, planting in our polyglot mind the doubt which paralyzes the will to victory and makes for national impotency. The surest way to defeat kultur's ambition is to destroy its grip on the schools. Some misguided patriots, and many well-guided German strategists, are urging that to refuse to teach the language of our enemy during war is utter folly. We must train our citizens to listen to and understand the conversations of spies, they argue, and according to *Current Opinion* for May, 1918, "Fort Wayne, Ind., spent last year $14,672 for teaching German to immigrants, and $108 for teaching English; Columbus, O., spent nothing for teaching English and $16,000 for teaching German; Philadelphia spent $11,000 for English instruction and $70,000 for German."

I can suggest a more effective method of dealing with pro-German spies than that of training a generation of Americans to listen to their conversation. First, find exactly where the head joins the body, and then make quick use of the knowledge.

We know now where the breeding-ponds for German-minded people are found. German educational propaganda in our schools has for generations bred spiritual spawn for the Beast of Berlin—the New York Board of Education has recently barred twenty-one text-books from the schools, on account of the German propaganda which they contained.

Beethoven's "Sonata" has been prostituted to the same base purpose, if we may credit the very definite statements of *Current Opinion*. In one edition, it declares, twenty-four pages are devoted to the "Sonata," and seventy pages to comments in which the glorious French are described as "a people devoid of all sincerity, of all intelligence, of all culture." The Americans, at that time neutral, were described as "a rabble of shopkeepers, without culture, whose dull brains are exercised only over the coarsest buffoonery." And the "Lusitania" murder is described as "a legitimate slap upon the cheek of the Yankee."—*Robert M'Nutt M'Elroy,* Head of the Department of History, Princeton University.

THE FORTUNE ISLES

You sail and you seek for the Fortunate Isles,
The old Greek Isles of the yellow bird's song?
Then steer straight on through the watery miles,
Straight on, straight on, and you can't go wrong.
Nay not to the left, nay not to the right,
But straight on, and the isles are in sight,
The old Greek Isles where the yellow birds sing
And life lies girt with a golden ring.
These Fortunate Isles, they are not so far
They lie within reach of the lowliest door;
You can see them gleam by the twilight star;
You can hear them sing by the moon's white shore—
Nay, never look back! Those leveled gravestones,
They were landing steps; they were steps unto thrones
Of glory for souls that have gone before,
And have set white feet on the fortunate shore.
And what are the names of the Fortunate Isles?
Why, Duty and Love and a large Content.
Lo! these are the isles of the watery miles,
That God let down from the firmament.
Aye! Duty and Love, and a true man's trust;
Your forehead to God though your feet in the dust.
Aye! Duty to man, and God meanwhiles,
And these, O friend, are the Fortunate Isles.

—*Joaquin Miller*

OUR SERIAL

When Elijah became Mayor of New York*

By JAY BENSON HAMILTON, D.D.

PART II.

THE CONTAGION OF RIGHTNESS.

CHAPTER I.

The Wrestle With God.

"O Christ! Thou hast conquered! I hate Thee! I curse Thee!

THE words were as bitter in tone as they were blasphemous in spirit and meaning. Col. Lee tossed to and fro upon his bed repeating the same words, now softly, and now in a loud, fierce, angry voice. The room was in a great mansion upon a fashionable Avenue of the Metropolis. The evidences of fabulous wealth were seen in the furniture and adornments of the room, which were almost royal in their magnificence. The man, who was alone, was in great pain and very weak, as every movement of his restless body indicated. His head and the upper part of his face were closely bandaged.

He paused for a moment in his restless tossing to and fro and uttered oath after oath of indescribable ferocity and profanity. Then he listened as if to hear the echo of his blasphemy. A servant stepped to his side from an adjoining room and said in a low tone:

"The doctor is here."

"Let him come in, curse him."

As the physician entered the room, the patient swore at him for his delay in coming.

"You seem to forget, my dear Colonel," said the physician coolly, "that you are not the only person in the city who is in pain."

"Unless you find a way to relieve me of this agony, there will be one less patient in the city before the day is out. By the way, what is it, day or night?"

"It is nine o'clock in the morning. You have had a bad night as I told you, you would have, unless you followed my advice. Unless you are pleased to obey my directions you will do well to seek another physician."

"Your purpose is to put me into the hands of some professional nurse, who will play the part of a spy, and possibly that of a thief, while ministering to my wretched body and soul."

"You seem to know what kind of a nurse you deserve. But that is not the kind I have secured for you. She is modest, honest, truthful, discreet and courageous. She will neither lie, nor steal, nor preach. She will not run away, even when you swear like the pirate that you are in heart. If you will place yourself in her hands, she will save your life, if it is within the power of human skill, patience and fidelity. She is a young woman, who can live without working, but for the love of God, ministers to His needy and helpless children. She is a pretty, retiring, determined, little girl, but is as brave as a lion, and has no superior in the city, as a nurse, physician or surgeon along her special lines. Now, what do you say, old friend? Will you haul down your rebel flag and make an unconditional surrender?"

"No! I will make my own conditions. Your angel nurse may take possession of the house, if she will agree never to speak a word in my hearing until I ask her. Since God slaughtered my wife and abducted my daughter, the sound of a woman's voice has never been heard within these walls. I determined no woman should ever be seen or heard in my home again. But I am a helpless cripple and must submit to a woman's care and nursing. She may nurse me if she will hold her tongue."

* Copyright applied for by Jay Benson Hamilton.

"The conditions are simple and easy and will be observed to the letter. I presume you reserve the right to swear and act the part of a boor and a blackguard in the face of my little nurse, who is as much a lady as were your wife or daughter."

"I will make no promises," growled the sick man.

The nurse was instantly summoned from a room adjoining. Under the physician's direction she removed the bandages and bathed the injured head and face with swift and easy touch. When the work was completed, with equal quickness and skill, the bed was changed into a more comfortable condition and the patient gave a sigh of relief as he said:

"Your nurse understands her business. If her tongue is as silent as her hands are light and easy, we will get along. I am a rough, hard, old fellow, but I am not wholly beast or devil. Doctor, will I ever recover my sight?"

"As you are a brave man, I will tell you frankly, you will never see again."

"How long will I live?"

"For years, unless unforeseen complications set in. You may die in an hour, if you persist in your senseless violence and disobedience of my orders."

"I will obey, if it is a matter of life or death. I want to live. I have a 'catch as catch can bout' to settle with God before I die. He will throw me, in the end, I know, but I will give Him a hard tussle before the struggle is over. Even when I am conquered, I will leave Him something to remember me by."

"If God dealt with you in wrath instead of mercy, you would not tussle very long, old fellow. If I can by the touch of my little blade as delicate as a needle, stop your heart-beat instantly, it would be easy for God to put an end to your wrestle with Him."

Soon after the physician had gone, Judge White, the legal adviser of Col. Lee, brought a copy of his will which was being drafted.

"Judge," said the Colonel, "You are a Christian, I believe."

Modestly, and a little timidly, the lawyer replied:

"I profess to be a Christian, but I fear, I have little right to bear the name."

"I should think not," snarled the Colonel. "Here you are willing to earn a few dollars by devising ways and means to hinder or defeat the conquest of the world by your Lord and Master. That is a pretty work for a Christian. It seems as if the race of Judas was not extinguished when the original traitor hung himself. Every band of disciples has had at least one to betray his Lord for thirty pieces of silver."

"I am serving you professionally, as I have for many years, although I have never hesitated in rebuking you for your crimes against both God and man," sternly and emphatically the lawyer retorted:

"I am not sure there is much choice between an ingrate and a traitor. All you have, you owe to God, who has enabled you to pile million upon million. You are planning to take His gift to you and with it smite Him in the face.

"That is exactly what I shall do and I have no objection to hiring one of His servants to aid me in my crime."

"What is to hinder me from deceiving you at the last, by inserting in your will, one little word that will certainly defeat your whole scheme."

"I have thought of that and because I do not trust the disciple who will betray His Master with a kiss, I have asked you for a copy of my will. I have employed a nurse today, who, I am assured, is so good a Christian that she will not lie, even to please or serve her God. I will have her read to me what you have written, and between us, we will be able to compel you to deal honorably with your client, even if you do betray your Lord. You have fully stated in plain, clear terms, all needed details as to the property, its value, its earnings, etc., so that even a simple unlettered woman can understand it?"

"Yes! Any schoolboy can understand it, who can read."

"Then you may give me the papers and go. When I need you again, I will send for you."

The nurse was summoned immediately upon the lawyer's departure. There was nothing particularly striking about her at first sight, save her costume. It was simple, neat, of inexpensive material, but pure white. It was evidently some sort of a special Sisterhood pattern. This was her uniform, winter or summer. Upon a second glance, her face was seen to be illuminated by a strange spiritual beauty, that gave it a charm, almost unearthly in its fascination. She was a little above the average of women in height and graceful in figure. Her movements evinced rare health and extraordinary vigor of body. She looked upon her employer with the tenderness of a mother in her face, which transfigured it with celestial beauty. Pity melted the eyes to tears and caused the lips to tremble, but no trace of emotion remained when she bent her head to hear the Colonel's words.

"You must have some curiosity about the man you are employed to nurse. As I am about to ask of you a favor, I will tell you all you need to know in a few words. You are a Christian. I hate God. He slaughtered my wife with the brutality of a demon. He controls myriads of worlds with omnipotent power and omniscient wisdom, the priests declare. He pretends to deal in love and mercy with His children. But He permitted a railroad accident. My wife, after being crushed into helplessness, was slowly consumed in the burning car, all the while calling upon God for help and mercy until the flames silenced her voice. I stood by fighting the fire with fierce strength, offering millions to those who would rescue her. Before that hour, I was indifferent to God; since that hour I have hated Him.

"I had a daughter, an only child, who was just entering womanhood. She was a lovely and dutiful child. I had lavished money upon her education. She was a musician of wonderful natural ability, which had been developed and trained by the best teachers, until she was the equal, if not superior, of most of the professional artists. I had never asked nor cared whether she was a Christian or not. In the delirium of my despair at the terrible death of my wife, I cursed God with curses loud and deep. My daughter tried to check the stream of my blasphemy; I turned upon her with a rage that was little short of insanity. I demanded that she should join me in my curses. She was silent. I threatened her in vain. When I demanded a reason for her disobedience, she said:

" 'I am a Christian.' "

"I was beside myself with anger. I commanded her to renounce her religion under penalty of being driven from home if she refused. Her only answer was:

" 'I am a Christian.' "

"When I asked her if she still loved the God, who like a devil, unmoved to pity or compassion, had heard her mother cry in agony for help and deliverance from a horrible death by slow torture, she tremblingly answered:

" 'Though He slay me, yet will I trust in Him.' "

"I cursed her as a disobedient and ungrateful child. I swore with oaths that made her tremble, that I would never look upon her face again, living or dead. I drove her from my house never to return. I have never seen her since. God has taken me at my word. Now I will never see anything again. She had a modest little fortune which she inherited from her mother. As I have learned, she has devoted herself to ministering to the vermin of the city in the name of God. At one stroke, God robbed me of wife and daughter. I determined to pay Him back for the crime a thousand-fold. I determined to accumulate a fortune which should forever wage war against Him. I was rich then. I am now the richest man in the world. Everything I touched turned to gold. I piled million upon million with a fierce joy that I could never express. In the midst of my wealth and power, a drunken coachman drove me out for a ride. The horses were frightened by an elevated train overhead and became uncontrollable. The carriage was dashed against a pillar of the elevated road. I escaped with my life, but I am a helpless cripple, stone-blind. Life at the best must be short, but I am determined to make my millions carry on the battle after I am gone.

"My will, which I hold in my hands, bequeaths my fortune in perpetuity as a trust fund, whose income, through all time, shall beget vice, incite crime and

people hell. I have employed a Christian lawyer to draft the will. A Christian, who will betray his Lord, is a knave. I do not trust him. What he calls his conscience, may at the last pinch compel him to save his Master and betray his client. I am determined that by no shrewd legal trick shall my purpose be defeated. I wish you to take this will and study it carefully. When I am strong enough, I will have you read it to me, that I may be sure my purpose will be carried out.

"You may go now. My old friend and family physician has informed me that you are a woman in whose veracity and integrity I may trust absolutely. I give into your hands this house, and unlimited money. Nurse me back to strength, if for but a few months, and I will make you independent for life.

"I am a musician. They used to say I had few if any superiors among the world's great artists, but I will never play again. My grand piano in the music room adjoining, is open. If you can play, do so; if not, hire those who can. Music may heal where medicine fails. When my fits of rage are on me, music will cast out the devil and make me sane again. I will sleep now, and dream if I can, how I may check-mate God."

But he could not sleep. He began to toss about in the bed as if trying to escape from his bitter and wicked thoughts. Finding it impossible, he became angry and soon lapsed into a fit of wild temper of such ferocity that he seemed to be insane or possessed with a legion of devils. He cursed and swore with fierce fury. Then he tried to listen to the echo of his own blasphemy and laughed sardonically at his own impotence and folly. Utterly exhausted by his efforts, he lay for a few moments as if in a stupor, motionless and almost pulseless.

A bird began to sing. It was its evening song before flying to its perch upon a lofty tree. Its mate echoed the song in a faint little chirp. Then other birds took up the song. The chorus arose in a stately strain that crowded the air with melody. It died away again in an echo, growing fainter and fainter as if the flock of feathered musicians had flown away one by one until the original soloist and his mate alone were left. His song became disconnected notes, and all was still. The tinkle of a cow-bell was heard. The herd was driven homeward from the pasture and the bell of the leader kept time to the slow and steady march. It seemed to swell into the chime of church bells ringing out the invitation to evening prayer.

The chiming of the bells melted into the notes of the organ leading the singers in an evening hymn. Happy voices chanted "Nearer, my God, to Thee," and followed with hymn after hymn so familiar, so sweet, so peaceful, that care vanished, sorrow was forgotten, faith became triumphant. Old Hundred, stately and solemn, brought its benediction. After a moment's silence, as if to give the worshippers time to reach their home, a new strain was hummed rather than was sung. It was so soft and faint that no word could be detected. It was a mother's lullaby over a sleeping babe. The child was asleep and all was still.

Col. Lee heard without moving and lived over again his boyish life full of bird-song, the tinkle of the cow-bell, the evening chimes, the song of praise and the lullaby of his mother's voice as she rocked his baby brother to sleep. It was not a dream. The grand piano under the touch of an artist's magic fingers had sung the song and told the tale, and the weary brain was at rest in a deep sleep for the first time for many hours.

But the last words which were uttered before yielding to the mystical spell of the distant music, were curses. The demon-like spirit, unwilling to submit, forced the exhausted tongue to whisper:

"Oh Christ! Thou hast conquered! I hate Thee! I curse Thee!"

(TO BE CONTINUED.)

* * *

I speak as a man of the world to men of the world; and I say to you, Search the Scriptures! The Bible is the Book of all others, to be read at all ages and in all conditions of human life.—*John Q. Adams.*

The Library Table

Will the Methodist Church stand the present course of Study?

BY CLARENCE TRUE WILSON, D.D.

WE are not concerned in the orthodoxy versus new theology discussion of the Conference course, the Sunday school publications, or the alleged change of doctrinal viewpoint in our schools, although each is worthy of a careful pondering. The criticism that we make upon the Conference course of studies is faddism, carried to the *n*th degree, and the number of essentials missing.

Is there faddism? There are eight different books for preachers and local preachers on the social question. They are written from the German Socialist's viewpoint. All of Ward's volumes of sociology are here, with the exception of one. But his peculiar views are inherent in all of his books. Rauschenbusch, on "Christianity and the Social Crisis," is included in the new course; but it is said it is also in the course the bishops arranged two quadrenniums before. True, but the book stood alone in that course with enough constructive teaching to offset its peculiar qualities. The commission makes a new course that about harmonizes with Rauschenbusch's views. When you consider what had to be left out, that these eight books on one subject might all get in, the curriculum seems unbalanced.

Still more interesting are the five books on scientific pedagogy. Now pedagogy is the study that a minister called out of a pastorate to a college professorship must specialize in; and here is a commission made up almost entirely of specialists, of whom evidently five put in their favorite books. Of what use could those five books be to a young man called from farm, store, shop, or office, without college or theological training? He would have neither the basis for understanding them, nor the opportunity to use his knowledge, if acquired. Even on the supposition that a minister should know everything, one book on this subject would be sufficient.

If the commission wishes to defend this course, it will be necessary to show that they have omitted no essential of training of ministers. In order to justify these fads, they would have to account for these startling omissions: There is no book on the history of American Methodism; there is no digest of Methodist law, such as Merrill's or Cooke's; there are no doctrinal studies that give Methodist standards on controversial topics, such as the Bible mode of baptism, our view of the sacraments, any light on the question of Adventism or the millennium, on the defense of the Christian Sabbath—topics that are everywhere questioned; and surely every American preacher should be able to give a reason for the faith that is in him on every one of these questions, for they are thrown in his face every week of his pastoral work.

It is inconceivable that scarcely one of the world's conservative scholars has his work emphasized in this course; and our own Methodist thought-leaders, who have taught and preached a constructive theology, have been studiously omitted. John Wesley and his sermons out; John Miley gone; not a line by Milton S. Terry; Curtis and his inspiring book omitted; Bishop McDowell's profound and spiritual lectures at Yale, just coming out as the course was being made up, ignored; Bishop McConnell's books not mentioned; nothing here by Warren, Rogers, Little, R. J. Cooke—and other omissions hard to account for. It is this apparently studied omission of constructive and conservative thinkers, and wholesale adoption of fads, which has created in almost every examining board, and among their students, debates, questions, denunciations, and protests, that led many Conferences to vote memorials to the General Conference for relief. Not only from the New Jersey Conference, but from the Baltimore, Wilmington, Philadelphia, Wyoming, North Indiana, North Montana, Montana, Columbia River, Puget Sound, Oregon, Southern California, and other Conferences.

The experiment of taking the Course out of the hands of the bishops and appointing a special commission was a mistake, and it should be recommitted to the

Board of Bishops at the earliest possible moment. Hence the Oregon Conference by a unanimous vote adopted the following memorial:

"WHEREAS, our Board of Bishops has for 132 years maintained a doctrinal unity in American Methodism by means of certain courses of study and a series of examinations at Annual district, and quarterly conferences, thus preparing our ministers, local preachers, class-leaders, exhorters, and deaconesses to know and teach our doctrines, and,

"WHEREAS, our bishops administered this trust satisfactorily to the church for four generations, and still have responsibilities for the entire denomination; they have the widest observation as to our needs; they are the selected men from every part of the church, with educational equipment and records of success that qualify them to pass upon just such matters as doctrinal standards and proper text-books for ministerial study.

"WHEREAS, the experiment adopted by the last General Conference of taking the direction of the course of study out of the hands of the bishops and appointing a special commission has resulted in the formulation of a library of 60 volumes, with no history of American Methodism, no book of guidance in the administration of the Discipline, no adequate setting forth of the doctrinal standards of Methodism, no book on the interpretation of the Scriptures, no volumes indoctrinating our ministers on the controverted topics of the day, such as Adventism, Seventh Day contentions, Christian Science, and other claims; a course which overemphasizes sociology by prescribing eight volumes, and pedagogy with five, so one-sided in its leanings toward German rationalism and higher criticism, that it has no room for a work on the doctrinal standards of Methodism, for the sermons of John Wesley, for any volumes by Miley, Terry, Curtis, for Camden M. Cobern's matchless 'Archæology of the New Testament,' and no word from any of the world's conservative scholars, such as James Orr, James Stalker, Canon Farrar, James Denney, Frank Ballard, Marcus Dodds, Principal Garvie, nor on this side of the water from William Henry Green, Robert W. Rogers, William F. Warren, R. J. Cooke, William F. McDowel, P. J. McConnell with other strange omissions.

"WHEREAS, the radicalism of this departure has neither given us a better course nor promoted the harmony of the church.

"THEREFORE, *Resolved*: That this Conference memorialize the General Conference of 1920 to recommit the whole matter of selecting the course of study for preachers, local preachers, class-leaders, and deaconesses to our Board of Bishops, who made our course of study the greatest school of the prophets the world ever saw; and we suggest that our episcopal board shall select five or seven of their own number as a commission, one of whom shall be the dean and shall exercise a complete supervision over the instruction and examinations.

"Resolved: That this memorial be sent to our Board of Bishops and to the secretaries of the remaining Fall Conferences.—*Zion's Herald.*

The Bible Champion

THE *Bible Champion* is the official organ of the Bible League in North America, an organization formed to promote true knowledge of the Bible and consequent faith in its Divine Authority. The editorial force of *The Bible Champion* is unusually strong, and each of the four associate editors contributes one or more articles to the January number, and both for the character of its contents and the typographical appearance, this monthly makes its appeal to the Bible Student. Dr. David James Burrell contributes the beautiful sentiments in the New Year Greetings on the front cover page, and also a sermon, entitled "Eleventh Hour Men;" Prof. Luther T. Townsend, D.D., contributes a well-thought-out article on "Prehistoric Egypt: Its Bearing on the Theology of Evolution," and another article on "Hygiene for Clergymen!" Dr. Herbert W. Magoun offers the first of a series of three articles on "By Their Fruits Ye Shall Know Them;" Dr. William H. Bates gives an introduction and analysis of the Epistle to the Ephesians; Dr. G. Frederick Wright contributes a strong article on "Some Supposed Unnecessary Portions of the Bible;" Dr. Jay Benson Hamilton, the editor, in four editorials, "shows up" the camouflage of Hun science and theology. In addition to these there are other very valuable contributions. Price, $1.50 the year. Frank J. Boyer, publisher, Reading, Pa.—*The Presbyterian.*

* * *

THE *Bible Champion* for January has an exceedingly valuable article by Professor L. T. Townsend, D.D., on "Prehistoric Egypt: Its Bearing on the Theory of Evolution." Professor Townsend, who is thoroughly familiar with the literature of the subject, and who has had occasion to study the evolution theory, declares that it has had its day, and that he who holds to it simply gives evidence of ignorance, or of prejudice. In this regard he is in full fellowship with Dr. G. Frederick Wright, than whom there is no higher authority. He says: "The statement of Professor Sayce is now unquestioned. Centuries before Abraham was born Egypt and Babylonia were alike full of schools and libraries, of teachers and pupils, of poets and prose

writers, and of the literary works that they composed. . . . There is quite general agreement that the civilization of Egypt, four thousand years before Christ, was the highest ever afterward known in that country. Instead of progressing, as it is often assumed that the human race on earth has constantly done, there has been a great decline. We know some things that the Egyptians and the Babylonians did not know, but there are no better intellects today than five thousand years ago, no better physiques, no more courage, no more enterprise. "The thing that is is that which has been already; and there is no new thing under the sun."—*Journal and Messenger.*

* * *

AMONG the most valuable periodicals for our younger ministers (and for the old, too, for that matter) is The Bible Champion, published by Frank J. Boyer, at Reading, Pa., at the price of $1.50 a year. It has among its contributors men of high scholarship who are loyal to the word of God, who are familiar with the vagaries and the cavils and the unjustified assumptions of modern so-called scholarship, and who yet know some things which it were well if the ambitious youngsters have not learned. These men are standing for the integrity and the reasonableness of the word of God and find no valid reasons for calling it in question, or twisting its facts so as to give plausibility to the rationalist and the gainsayer. They are such men as Dr. J. Benson Hamilton, Prof. G. Frederick Wright, Prof. Luther T. Townsend, Dr. David James Burrell, President Herbert W. Magoun, and others of like standing who are faithful to the old Book.—*Journal and Messenger.*

THE BIBLE CHAMPION is a favorite in this office and a welcome visitor. It is a fine publication and deserves a place in every home in the land. It is not only one of the cheapest $1.50 magazines, but it is at the same time one of the best.—*Herald of Gospel Liberty.*

* * *

A Veteran Minister in a great Conference has just retired from active service, after many years of most effective service; he denies himself to keep the BIBLE CHAMPION, and sends his best wishes for the Magazine and the Editor. To have such a greeting for one of God's saints "of whom the world is not worthy," is pay for a life-time of toil

Living to One Hundred

The work never gets all done up. The new day brings its troop of new duties. We can never sit down and feel that all the burdens have fallen from us. Sometimes we get tired of that, but there is quite another side to the matter. If the work never all gets past us, neither do the opportunities; if there are new duties every day so there are new hopes and new ambitions. Or at least there ought to be. There is no reason in the world why a man should not keep on doing new things, attacking new propositions, dreaming new dreams, right up till he is one hundred years old at least. Most of us would easily live that long if we filled up every day with the elixir of something new and fresh and stimulating. But we so easily let ourselves get dull and self-centered and unambitious, and settle down as if there were no new days or rosy dawns or fresh opportunities left anywhere in life. The doctors may say what they like, but the one way to a happy old age is to keep hopefully, enthusiastically busy.—*Christian Guardian.*

* * *

There is, now and then, here and there, talk about the endowment of denominational religious papers, and it is true that most of them need endowment to enable them to do what their patrons and supporters expect of them. But the idea of the endowment of any one of them does not strike us favorably. The abuse of endowments has become a scandal in these days. Endowments make it possible for some theological schools to swing away from the doctrines held dear by those who gave money for their endowment, and enable them to snap their fingers at their critics. There is reason to fear that the same would be true of endowed newspapers. They could not be controlled by their patronage. It could not be certain that they would be true to the principles of the denomination in whose interests they are supposed to be published. William Colgate was not far wrong when he said of what is now Colgate University: "If it meets the demand of the Baptist denomination, the Baptists will support it; if it does not, let it die."—*Journal and Messenger.*

* * *

Some religious teachers are as noisy as a flattened car wheel.—*Lawrence Keister, D. D.*

Editor's What Not

THE COUNTERFEITERS

A STANDARD is "any measure of extent," quantity, or value established by law or by general usage and consent; a weight, vessel, instrument or device sanctioned or used as a definite unit, as of value, dimension, time or quality, by reference to which other measuring instruments may be constructed and tested or regulated."—*New Standard Dictionary.*

Standards cannot be changed except by the same authority that established them. No surer or speedier way could be devised to destroy Society, than to abolish Standards.

The Counterfeiter, is one who "imitates or makes to resemble some genuine thing, with intent to defraud by passing the imitation for the genuine."

He is the most dangerous criminal. The word is generally applied to forging money. The same principle underlies all fraud that has for its purpose the substitution of the false for the genuine by deception.

When applied to material things, such as quality, weight, measure, it assails and overthrows all transactions of life. It is universally despised, denounced, and where it is possible is most severely punished.

It is as dangerous and destructive when applied to immaterial things, as thought, and religion. A School is established to teach Truth. To take advantage of innocence, and ignorance and teach falsehood for truth, is justly regarded as not only dastardly, but criminal. A Church is established to teach Religion. If instead of Truth, Error is taught to the unwary and trustful hearer, the evil is infinitely greater and more to be condemned.

The Christian Church is divided into Denominations, based upon interpretation of the Scriptures. This interpretation in the form of accepted Doctrines is the basis of the organization. This is regarded as of such great importance, that persons are received into the Church, only after careful examination, and upon a solemn profession of faith in the Doctrines of the Denominational Creed. Ministers are admitted to the Pulpit, only after thorough tests as to character and fitness, and a solemn pledge of belief in the Church Doctrines, and their maintenance in the public ministry to the people and in the instruction of the youth committed to their care. Their assent is given in these words—"I will do so, by the help of God." This is intended to be given with all the solemnity of an oath as taken before a Judge in Court. It would seem as if every possible safeguard had been provided to secure faithfulness, loyalty, and devotion to building up and establishing the Church in its Holy Faith.

In order to make all this doubly sure and safe the Constitution of the Methodist Episcopal Church, of which the writer is a Minister, provides that the General Conference, the Supreme Authority of the Denomination, "shall not revoke, alter, nor change our Articles of Religion, nor establish any new standards or rules of Doctrine, contrary to our present existing and established standards of doctrine."

We are now facing, what it is believed is something without example, suggestion or hint in the History of the Christian Church. That which is forbidden the Highest Ecclesiastical Body to do by Law, is being attempted by indirection. The preparation of the Course of Study for the thousands of Young Ministers has been from the beginning, entrusted to the Board of Bishops. At the General Conference of 1916, this duty was given to a Commission instead of the Board of Bishops. This Commission by the introduction of Books in the Course of Study have insured the study of the Young Ministers of Text-books, not only contrary to the established Doctrines of the Church, but antagonistic to the accepted Evangelistic Christian Faith of the World.

As if it were the policy to revolutionize the whole system of Denominational Theology, the Colleges and Theological Seminaries by the same method of indirection are teaching their students the false Doctrines of German Rationalism relating to the Holy Scriptures. If this continues unchecked for a brief period of years, the Denomination will lose the title with which it began, "The People of The Book," and will become a "People of No Book."

The Courts of the World have spoken in no uncertain words concerning the diversion of monies in buildings, maintenance, and religious propaganda, in violation of the solemn trust of the donors.

The Religion of the Republic and Laws of Religious Corporations, published by the Methodist Episcopal Denomination, and prepared by one of its most highly honored Ministers, in one of the most responsible Church Offices, covers this whole case with painstaking care:

Chief Justice Caton is quoted as declaring in a Decision—"Church property is rarely paid for by those alone who there worship, and those who contribute to its purchase or erection are presumed to do so with reference to a particular form of worship, or to promote the promulgation or teachings of particular doctrines or tenets of religion, which, in their estimation, tend most to the salvation of souls; and to pervert the property to another purpose is an injustice of the same character as the application of other trust property to purposes other than those designed by the donor. Hence it is, that those who adhere to the original tenets and doctrines, for the promulgation of which a church has been erected, are the sole beneficiaries designed by the donors, and those who depart from and abandon those tenets and doctrines cease to be beneficiaries, and forfeit all claim to the title and use of such property. These are the principles on which all these decisions are founded."

In another case, the objection was urged that the principle above stated, was contrary to the guaranty of religious freedom found in the constitutions of the several States. Mr. Justice Sharswood, thus met the objection: "The guaranty of religious freedom has nothing to do with the property. It does not guaranty freedom to steal churches. It secures to individuals the right of withdrawing, forming a new society, with such creed and government as they please, raising from their own means another fund, and building another house of worship; but it does not confer upon them the right of taking the property consecrated to other uses by those who may now be sleeping in their graves." Page 104.

The Penal Code of the State of New York, Par. 541, states that A Trustee who misappropriates "money.....or other valuable thing" is guilty of larceny, and upon conviction, in addition to the punishment in this chapter prescribed (imprisonment for not less than five years nor more than ten years), "may be adjudged to pay a fine not exceeding the value of the property so misappropriated or stole, with interest thereon from the time of the misappropriation and twenty percentum thereupon."

To give this Course of Study the name and semblance of Evangelical when it is thoroughly impregnated with the worst form of German Infidelity, is Counterfeiting of the worst possible form. *If thereby one single immortal soul should be lost, it would be a graver crime than to counterfeit the Mint of the World.*

* * *

CORRUPTERS OF THE WORD

THE first and great mark of one who corrupts the Word of God, is introducing into it human mixtures; either the errors of others, or the fancies of his own brain. To do this, is to corrupt it in the highest degree. To blend with the oracles of God, impure dreams fit only for the mouth of the devil! And yet it has been so frequently done, that scarce ever was any erroneous opinion either invented or received, but Scripture was quoted to defend it. And when the imposture was too bare-faced,

and the texts cited for it appeared too plainly, either to make against it, or to be nothing to the purpose, then recourse has usually been had to the second method of corrupting it,—by mixing it with false interpretations. And this is done, sometimes by repeating the words wrong; and sometimes by repeating them right, but putting a wrong sense upon them. One that is either strained and unnatural, or foreign to the writer's intention in the place from whence they were taken. Perhaps contrary either to his intention in that very place, or to what he says in some other part of his writings. And this is easily effected; any passage is easily perverted, by being recited singly, without any preceding or following verses. By this means it may often seem to have one sense, when it will be plain, by observing what goes before and what follows after, that it really has the direct contrary. For want of observing which, unwary souls are liable to be tossed about with every wind of doctrine, whenever they fall into the hands of those who have enough of wickedness and cunning, thus to adulterate what they preach, and to add now and then a plausible comment, to make it go down the more easily.

"A third sort of those who corrupt the Word of God, though in a lower degree than either of the former, are those who do so, not by adding to it, but taking from it either the spirit or substance.

"They that use sincerity in preaching the gospel, in the good of others seek their own. And that they are sincere, and speak as commissioned officers, in the sight of Him whose commission they bear, plainly appears from the direct contrariety between their practice and that of the dissemblers above described. They consider it is not their own word they preach, but the word of Him that sent them. They preach it genuine and unmixed. They do not only profess, but really believe, that, "If any man add unto the word of God, He will add unto him all the plagues that are written in it."

"They are as cautious of taking from, as of adding to, the word they preach. They dare do no more, considering in whose sight they stand, say less, than more, than He hath assigned them. They must publish, as proper occasions offer, all that is contained in the oracles of God; whether smooth or otherwise, it matters nothing, since it is unquestionably true, and useful too. "For all Scripture is given by the inspiration of God; and is profitable either for doctrine, reproof, correction or instruction in righteousness.' "—*Wesley's Sermons,* Volume 2, page 503.

* * *

A DUNCE-CAP FOR THE DOUBTER

REAT Festal Educational Occasions are marked by distinguished men being arrayed in Caps and Gowns. They are the marks of exceptional achievement in the field of letters. A Gown on a clown, or a Cap on a block-head would excite derisive laughter. Agnostic is a mysterious name assumed by men who "don't know," but it is really the well-earned nick-name of those who "won't know."

A book of 750 pages written by educated Christian men of high rank and great scholarly attainments ought to be a gold-mine of certainty. The reader is disappointed if he finds it only a waste-basket full of uncertainty. The second author in the Guide to the Study of the Christian Religion, to whom we invite attention, is Prof. Ernest DeWitt Burton, head of the Department of New Testament Literature in the University of Chicago. His task is to cloud the Books and teaching of the New Testament with cloud and uncertainty. He assumes that history is a fabulous invention of things that never occurred, instead of being "a systematic written account of events." To him, the Gibraltar of Faith is but a *camouflage* of mud and the Rock of Ages is a bottomless morass. He is an enthusiastic barker for Apartments in Doubting Castle.

The title of the Article is a *Study of the New Testament.* A study of Literature is a rendering made as the result of careful investigation or observation. In this case it is a *rending* into fragments or tatters of the whole Book. What is

not destroyed, is *interpreted* so as to destroy its Divine character and reduce it to a human production, without either authority or reliability. What makes this Study not only unworthy but wicked, is that the destruction is not only without evidence, but against such evidence as is not only abundant, but is assured beyond overthrow. The consensus of twenty centuries of acceptance by the Christian World of the Divine origin of the Book, is sustained by the endorsement of the Courts of the civilized world for over three centuries as an Ancient Document. This legalizes its status as a Document requiring nothing but its own contents to maintain its authenticity and integrity. The proof of this we have repeated scores of times and can be obtained by any one who cares to consult a law student, who is mastering Legal Evidence. The one thing needed to complete the proof of the falsity of the author's Study, is, that it is a part of the Hun propaganda. We have repeated scores of times the statement never denied, that every theory current in assault upon the Bible is made in Germany. The author cannot be ignorant of that fact. He is open to the charge of being either the ally or dupe of the Hun for the undermining of the faith of the world in the Word of God.

* * *

PASTORAL EPISTLES

WHAT must be said of the dullness of the intelligence of Christian men and of the Christian Church as a whole, if they could let themselves be imposed upon by epistles which purported to be Paul's, but which were not written by him at all, but were the enlargement of a Pauline nucleus? Can it be believed that the church of the second century, the church of the martyrs, was in such a state of mental decrepitude as to receive epistles which were spurious, so far as the greater portion of their contents is concerned? And can it be believed that this idea, so recently originated and so destitute of proof, is an adequate explanation of epistles which have been received as Pauline from the earliest times?

The order in which they were written must have been 1 Timothy, Titus, 2 Timothy. It is universally acknowledged that 2 Timothy is the very last of Paul's extant epistles, and the internal evidence of the other two seems to point out Timothy as earlier than Titus.

To sum up, the evidence of the early reception of the Pastoral Epistles as Pauline is very strong. "The confident denial of the genuineness of these letters—which has been made now for several generations more positively than in the case of any other Pauline epistles—has no support from tradition. .....Traces of their circulation in the church before Marcion's time are clearer than those which can be found for Romans and 2 Corinthians. The internal evidence shows that all three are from the hand of one and the same writer, a writer who makes many personal allusions of a nature which it would be impossible for a forger to invent. It is generally allowed that the personal passages in 2 Timothy, 1:15-18; 4:9-22 are genuine. But if this is so, then it is not possible to cut and carve the epistles into fragments of this kind. Objections dating only a century back are all too feeble to overturn the consistent marks of Pauline authorship found in all three epistles, corroborated as this is by their reception in the church, dating from the very earliest period. The Pastoral Epistles may be used with the utmost confidence, as having genuinely come down from the hand of Paul."—*International Standard Bible Encyclopedia*, Vol. 4, p. 2262.

* * *

The farther the domain of our knowledge extends, the more proofs we find of the eternal existence of omnipotent and creative wisdom. Pasteur is correct, therefore, when he asserts: "Our descendants will some day laugh at the nonsense of the philosophy of our modern materialists."—*Sir Herschel.*

Interesting Letters from our Subscribers

"I like the BIBLE CHAMPION very much, and cannot well do without it. It seems to me it is ably filling a place not filled so well by any other periodical. I have been taking it since edited by Dr. M'Pheeters, and hope it may live long to serve the cause of Evangelical Christianity."

"I enjoy reading the BIBLE CHAMPION. I not only read it but study it. I have it indexed so I can refer to the various articles interesting to me. In fact, every article, every month, is in my index. If I were a millionaire I would send it to my friends. I have been always active in the good work, and now in my old age, feel as if I could not let up. Oh! it is a blessed life to live, even without money. It is a good thing to think about it and imagine when my end draws nigh, that these blessed things of life will appear before me as of yesterday.

"I am for the Bible—I am in favor of doing whatever Jesus commands. I believe a willing obedience to Him in all things is the most spiritual attitude we can take. I do not believe in any philosophy that substitutes even good things in the place of the will of our Lord. I don't believe it is common sense or scientific to attempt to destroy those things that have been approved by their fruits, by any sort of hypothesis. A man that rejects the Miracles recorded in the Bible, ought not to have a place in any church pulpit, or a professorship in any Christian College. There is not a foolish miracle in the Bible. There it not one that can be disproved. Some of these men that profess scholarship, up-to-dateness, etc., are narrow; some very common, plain, unpretentious men, have better judgment in great matters than professionals. I am now 78 years of age and in the Ministry 52 years— and still preaching. My motto—Where the Bible speaks, I speak; where the Bible is silent, I am silent. I try to keep off the Throne, and just try to find out the will of the Lord from His own Revelation, and do it, and get others to do it. This plan works."

"I wish I had many times the little subscription enclosed, to put into your blessed work. God bless and long preserve you to champion the cause of truth, and protect the lambs of the flock from the wolves"

"I am delighted to renew my suscription to the BIBLE CHAMPION. It gives me great pleasure, each issue, at the strong and uncompromising blows it deals to the insidious and sanctimonious infidelity in press, pulpits, and Universities and Seminaries, by which the unwary are being deceived, and the young, even from godly homes, so poisoned that they turn aside from the Ministry to which they have been consecrated and even from the Church. It is no wonder to me that God has allowed all such sins to bring down on us and our children the wrath of these days; and will yet let more wrath unless we repent. For the denominations have dealt feebly with this serpent, and spoken softly of it, and allowed it to entwine itself about the very altar of God, when it should have been dealt with promptly at the start. God forgive us The evil is now spread like a most fell plague justifying the world in their various religious and irreligious notions paralyzing the Church, deceiving, if possible, the very elect; poisoning the youth, stealing the Sunday School Conventions, and the Boys' Conferences, and preparing for an overwhelming apostacy, neglect of the Word, and deification of man."

A Veteran Minister (80 next month) writes: "My means are limited, and am compelled to economize sharply; but I want the BIBLE CHAMPION to have strength to fight the devil and higher criticism more bravely and successfully than ever. God grant that it may so be. The three Ministers to whom I have had you send the Magazine are much pleased with it One of them, president of a College, wrote me he has used it in his classes."

"I thought I could not continue my subscription, but it is too valuable. I cannot give it up."

"I have been taking this publication, I think, from its beginning. Your work is one of the greatest and most needed of the present day The BIBLE CHAMPION is one of the most appreciated publications coming to my study. God bless you in your great work."

"May God speed your work."

"Wishing you every success in your good work."

"God bless the Bible Champion for its noble stand in defense o the Word of God. I just cannot do without it. Methodism has out here many preachers who are destructive critics. Join me in prayer that God may overrule their teaching to His glory and that they may see the awful error of their way."

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"The work and influence of the BIBLE CHAMPION, I regard fundamentally important to hold Christian Laymen, and, may I add, Ministers, too, to their mooring. A pity that the times permit this to be said."

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"I have been wondering whether it be the right thing in such a case as that of the BIBLE CHAMPION needs, to outline the matter and its possibilities to a few men of large means, thus to secure the necessary funds, rather than to use the same time and energy in bringing in a few dollars from those who are able to afford but the few dollars. My suggestion may be without a true appreciation of the situation, but I incline to think that somewhere at rest there is a sufficient sum of money to meet the full requirement. Wishing only to help, I am yours sincerely."

"I am greatly pleased with your conduct of the BIBLE CHAMPION. The friends of the Holy Scriptures have great reason to be encouraged by the outcome and result of the Higher Criticism, so-called, and the 'New Theology.' The world owes the present awful catastrophe to the teaching and influence of the German Universities. Where else did the Kaiser and his Statesmen and Generals get their ideas? The Old Germany of Martin Luther and his followers is worthy of our highest respect. The New Germany of the University Professors is a curse to mankind. The Professors in our American Universities and Colleges will surely have to cease looking up to Germany for their ideas. Where else can they go now, but to the New Testament—to the teachings of the Son of God and His inspired Apostles! Then they will find the true Philosophy of Life and a Science which will endure forever. Their teachings will then coincide with the common sense of mankind, and will promote the peace, welfare and happiness of the world. Wishing you great sucess in your work, I am sincerely yours."

"The BIBLE CHAMPION for July has just come to hand. I am delighted with this marriage. The union of these two good magazines will make one of the very best magazines that can come to any preacher's table."

"Your Magazine fills a vacancy in these dark days and encourages one to hold fast to the old truths, irrespective of the critics."

"The BIBLE CHAMPION is doing a great work. I am surprised that more do not support it."

"Your circular letter to the patrons of the BIBLE CHAMPION announcing its union or merger with the 'Sermonizer' has just come to hand, as well as a copy of the new Magazine under the old name, The BIBLE CHAMPION.

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CURRENT INFORMATION
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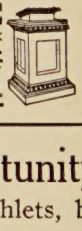

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